A

SERMON,

DELIVERED BEFORE THE

NEW-YORK MISSIONARY SOCIETY,

AT THEIR ANNUAL MEETING, APRIL 3, 1804.

BY JOHN H. LIVINGSTON, D.D. S.T.P.

TO WHICH ARE ADDED,

AN APPENDIX,

THE

ANNUAL REPORT OF THE DIRECTORS,

AND OTHER PAPERS RELATING TO

AMERICAN MISSIONS.

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New-York Missionary Society, April 4, 1804.

RESOLVED,

THAT the thanks of the Society be given to the Rev. Dr. LIVINGSTON, for his Sermon delivered before them last evening, and that he be requested to furnish a copy thereof for publication.

Extract from the Minutes.

PETER WILSON, Clerk.

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A SERMON.

REVELATION xiv. 6, 7.

AND I SAW ANOTHER ANGEL FLY IN THE MIDST OF HEAVEN, HAVING THE EVERLASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON THE EARTH, AND TO EVERY NATION, AND KINDRED, AND TONGUE, AND PEOPLE, SAYING, WITH A LOUD VOICE, FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME: AND WORSHIP HIM THAT MADE HEAVEN, AND EARTH, AND THE SEA, AND THE FOUNTAINS OF WATERS.

THE glory of God, the love of Christ, and the salvation of sinners, suggest constraining motives for propagating the Gospel. The command to *teach all nations*, and the promise that the word shall *not return void*, present a warrant and encouragement to vigorous exertions for converting the heathen. Christians have always recognized the obligation, and professed a submission to this duty; yet they have criminally neglected the means, or ignobly slumbered in the work.

In the dark period of ignorance and oppression, when the Church fled before an implacable enemy, it was impossible to devise liberal plans, or prosecute any benevolent design for the enlargement of the Redeemer's kingdom. Her situation precluded every generous effort. But why, in more prosperous times, did believers abate in their zeal? Why, for the space of three centuries, when placed beyond the reach of persecution, have no strenuous measures been

adopted for extending the knowledge of the Saviour? Men, eminent for their piety and talents, have, in succession, been raised up in the Church. Many, during this long interval, have defended the truth, and, by their invaluable writings, recommended the excellence and power of godliness. Faithful and learned ministers have indefatigably laboured; and the Lord hath often *sent a plentiful rain*, and confirmed *his inheritance when it was weary:* but still an extensive promulgation of the Gospel has not been seriously attempted. Nothing since the primitive ages of Christianity, deserving the name, has appeared, until the present period.* Now, at a season the most unpromising, when wars, revolutions, and confusion prevail; now, when infidelity assumes a formidable aspect, increases its votaries, and arrogantly threatens to crush revealed religion; at this very time, under all these inauspicious circumstances, see the Church *enlarging the place of her tent, and stretching forth the curtains of her habitation! She breaks forth on the right hand and on the left, to inherit the Gentiles, and make the desolate cities to be inhabited.* All who embrace the doctrines of grace, in every nation, seem inspired with the same spirit. Vast plans are formed, immense expenses incurred, and the most distant continents and islands become the objects of attention. Now, the deplorable state of those who *dwell in the land of the shadow of death*, and perish for lack of knowledge, excites compassion. Societies are instituted to facilitate the work; and men, zealous and intrepid in the service of their Lord, readily offer to visit the uttermost ends of the earth, and cheerfully submit to the toils and dangers inseparable from missionary labours.

Such views and efforts constitute a distinguished epoch in the history of the Church.† Events so singular, and in their consequences so interesting, create serious inquiries. The assiduous observer of Divine Providence, losing sight

* See Appendix, note A. † See Appendix B.

of subordinate agents, looks up, and asks, What is God doing? Why are the intricate wheels, which, with respect to this important object, have so long seemed stationary, now put in motion? Is there nothing in the word of God, is there no promise, no prediction, which will illustrate the procedure of Providence, and inform his people of the rise and progress, the source and tendency of this astonishing movement? From the prophecies of the Old Testament respecting the kingdom of Christ, a satisfactory reply cannot be obtained. Those prophecies refer chiefly to the beginning or to the conclusion of the Gospel dispensation. Some were accomplished in the days of the apostles and their immediate successors. The most of them look forward to a distant period. Very little concerning the intermediate space, or the train of events which mark the approach, and are to usher in the glory of the latter days, can be from them expressly collected.* Our blessed Lord, in many of his parables, delineates the gradual and extensive progress of his kingdom. In the Epistles a formidable adversary is mentioned, *whom the Lord shall consume with the breath of his mouth, and shall destroy with the brightness of his coming.* But our most decisive information is to be derived from the APOCALYPSE.† The various vicissitudes which, in succession, designate the present dispensation of the Church, and the time when the promises will be fulfilled, are there more pointedly described than in any other portion of the sacred scriptures. To a prophecy in this book I have presumed, my Brethren, upon this occasion, to request your attention:—a prophecy in which you will find an answer to your inquiries, and from which it is my design to deduce a NEW MOTIVE for strenuous and persevering exertions in your missionary engagements.

Convinced of the difficulties which unavoidably attend the explanation of prophecies not yet accomplished, and per-

* See Appendix C. † See Appendix D.

suaded of a prevailing disposition to magnify present events; aware of the propensity which urges to anticipate what is future, and sensible of the peculiar circumspection with which we ought to comment upon the book of Revelation; I approach my subject with humility and diffidence; yet not without hope that the meaning of the Holy Spirit, in the passage selected for our meditation, is rightly apprehended, and that something may be adduced for instruction and edification. Let us endeavour,

I. To ascertain the object of this prophecy; and then,

II. Investigate the period of its accomplishment.

First. To ascertain the object of this prophecy, and determine what event is here predicted, let it be observed, that in this chapter several distinct visions are recorded, which follow each other in uninterrupted succession, referring to events which, in that very order, will be accomplished; that the vision now under consideration is the second, and, in regard to its meaning and precise object, is uninfluenced by what precedes or follows.

John once *beheld and heard an angel flying through the midst of heaven, saying, with a loud voice, Woe, woe, woe to the inhabiters of the earth!** The characters and scene now before us are of a different nature: instead of woe and alarm, they are replete with glad tidings and consolation. I SAW ANOTHER ANGEL FLY IN THE MIDST OF HEAVEN, HAVING THE EVERLASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON THE EARTH. In this text the *hieroglyphical* and *alphabetical* language both occur. A few symbols are first introduced, after which an explanation succeeds in the ordinary style.

The SYMBOLS are, *heaven*, and an *angel*, bearing a precious treasure, *flying in the midst of heaven*, and crying with a *loud voice*. HEAVEN is often, throughout the scripture, used literally to indicate the place of glory, the beatific vision,

* Rev. viii. 13.

the mansion of the blessed. In the passage before us it is a symbol, and means the Church under the New Testament dispensation. The *midst of heaven*, then, is the midst of the Christian Churches. ANGEL is an official term: it is frequently applied to those spiritual and celestial beings who are sent forth to minister to the heirs of salvation; but the word expresses not so much the nature as the character and duty of those who are employed as messengers. It is here a symbol, and represents the ministers of the Gospel, the messengers of the Lord to his people; and means not one particular minister, but a Gospel ministry in the aggregate. Of this a satisfactory explanation occurs in the second and third chapters of this book, where the symbol always refers to the ministry of the Churches. FLYING is the figure of speed. A continued flying indicates an uninterrupted and unceasing progress. The LOUD VOICE expresses earnestness, zeal, and authority.

From the symbolical terms we then collect, that John foresaw a period when a zealous ministry would arise in the midst of the Churches, with a new and extraordinary spirit; a ministry singular in its views and exertions, and remarkable for its plans and success; a ministry which would arrest the public attention, and be a prelude to momentous changes in the Church and in the world.

The LITERAL explanation removes every doubt respecting the meaning of these symbols. What is the treasure the angel bears? What does he proclaim with so loud a voice? To whom is his message directed? Each of these is here determined. The angel has the everlasting Gospel to preach: this is his treasure. He calls to the practice of the essential duties of true religion, and announces the hour of God's judgment: this is the import of his proclamation. He is commissioned to visit every nation and people on the earth: to them his message is directed.—Some of these articles deserve a minute discussion; but we must be contented with a few brief observations upon each.

1. The GOSPEL signifies good tidings, tidings of great joy, of salvation for lost sinners, salvation from great misery, procured by a great price, a great salvation. TO PREACH this Gospel is officially to declare the fact, and authoritatively to command and persuade sinners to be reconciled to God. So the celestial angel preached the Gospel to the shepherds in the field of Bethlehem, when he published the birth of the Saviour. So the apostolic angels preached the Gospel when they went forth *as ambassadors for Christ*, and inculcated repentance and faith. So the ordinary angels of the Churches have continued in every age to preach the Gospel, as far as they have faithfully professed and taught the doctrines of Jesus and his apostles.

This Gospel is here called EVERLASTING, not merely because it was devised in the eternal counsel of peace between the Father and the Son, and because it is established by an everlasting covenant, which renders all the benefits well ordered, sure, and perpetual: but it is thus denominated, with particular emphasis, in this prophecy, to indicate that the Gospel, which should go forth from the midst of the Churches, and be sent to all the nations of the earth, would be the *same* Gospel which had always been maintained by the faithful followers of the Redeemer; the same Gospel which was *preached before unto Abraham;* the same which all believers embraced under the Old Testament; the same which the Apostles preached and the primitive Christians professed; the same to which the sealed of the Lord bore witness during the persecution of antichrist; the same for which the Churches at the Reformation protested, and which has since, by many of those Churches, been preserved in its purity. The very same weapons, and no other, which had been *mighty through God to the pulling down of strong holds* heretofore, should now be effectually employed. This ascertains that, at the period intended in the vision, the doctrines of grace would be faithfully preached; that the missionaries sent out from the midst of the Churches would be,

like Barnabas, *good men, full of the Holy Ghost and of faith;* that they would not accommodate their message to the pride of philosophers, to the prejudice of infidels, or the bigotry of idolaters; but honestly, plainly, and boldly preach *Christ, and him crucified;* Christ, *the way, the truth, and the life*, by whom alone sinners can come to the Father; that, without flattery or disguise, they would call transgressors to repentance, and offer a Saviour to the chief of sinners.

2. To what doth the angel call? What is the import of his proclamation? In three comprehensive sentences a summary of the whole is exhibited—*Fear God; give glory to him;* and *worship him.* By the FEAR of God, the whole of true religion, as it respects principles and practice, is often expressed; particularly a veneration for the infinite majesty of Jehovah, and a holy dread of his judgments. *The Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble. Who would not fear thee, O King of Nations? for to thee doth it appertain.* But the fear particularly inculcated by the Gospel is here especially intended; not a servile dread, which urges awakened sinners to despair, and extinguishes devotion; but a holy reverence, blended with such perfect love as casteth out slavish fear. The spirit of adoption seals the forgiveness of sins—is an earnest of acceptance *in the beloved*—and excites in his people a filial fear. *There is forgiveness with thee, that thou mayest be feared.*

GIVE GLORY TO HIM, is added by the angel, as another comprehensive summary of the Gospel call. In all his divine attributes God is infinitely glorious. The heavens declare his glory. The whole earth is full of his glory. All his works praise him. He is glorious in his holiness and fearful in his praises. But in the face of Jesus Christ the glory of God shines most conspicuously. In the salvation of guilty, depraved, and helpless transgressors, through the imputed righteousness of the blessed Immanuel, glory redounds to God in the highest. The Gospel displays *the glory of his*

majesty; and wherever it is rendered the wisdom and power of God unto salvation, it instructs the redeemed to *give glory unto the Lord.*

The angel concludes with the authoritative command, WORSHIP HIM. Revealed religion restores true worship to the world, directs to the right object, and opens the only way for sinners to the mercy-seat. It is with peculiar propriety the prophecy mentions, that the worship taught by the Gospel is the worship of the Creator, who MADE HEAVEN, AND EARTH, AND THE SEA, AND THE FOUNTAINS OF WATERS.* It inculcates this great truth, that revealed religion adopts, confirms, and enjoins the religion of nature; that God, who is related to us as CREATOR, has revealed himself also in the new and adorable relation of REDEEMER; that sinners, therefore, who come to the Saviour, come to him who made them: in worshipping their Redeemer they worship their Creator. *Thy Maker is thy husband.*

This meets the objections of infidelity, and seems to point to prevailing principles at the time when the event foretold will be accomplished. The everlasting Gospel which the angel proclaims demonstrates the religion of nature, however perfect in itself, to be inadequate for the salvation of those who have sinned. It declares the Creator to be a Redeemer, and in this relation invites sinners to fear God, to give him glory, and worship him.

As a motive for preaching the Gospel, and an argument for its reception, the angel announces that THE HOUR OF GOD'S JUDGMENT IS COME. The term *judgment*, in the Apocalypse, usually respects the decision of the controversy which has long subsisted between the world and Jesus Christ; but it is evident a particular reference is here made to the judgment to be inflicted upon the nations chargeable with slaying the witnesses. *The nations were angry, and thy wrath is come, and the time of the dead that they should*

* Acts xiv. 15. xvii. 24.

be judged; the time when the dead saints shall be remembered, and the blood of the martyrs, by terrible judgments, be avenged. This is considered as the commencement of that awful decision, the beginning of that series of judgments, which will terminate the controversy between the Redeemer and his adversaries. To this, in the first instance, the angel has respect. He calls with *a loud voice—the hour of his judgment is come.* Let the nations tremble; let the world adore; especially let the Churches hear! The beginning of this judgment, the very hour of its commencement, is the signal for the angel's flight, and for extending the Redeemer's kingdom.

3. To whom is the Gospel to be sent? To whom is the angel commissioned to carry his treasure? UNTO THEM THAT DWELL ON THE EARTH, AND TO EVERY NATION, AND KINDRED, AND TONGUE, AND PEOPLE. The term EARTH, when used figuratively in this book, is a symbol for the Roman Empire, including the whole extent of the papal hierarchy. Commentators, who view it here as a symbol, understand the prophecy as only foretelling the promulgation of the Gospel in its purity, throughout the bounds of that empire, as it is now divided into different nations, tongues and people. But the term has a literal meaning, and occurs here in connection with the alphabetical language: it must, therefore, be understood in its literal sense, indicating the whole globe which we inhabit, with all the nations and people of the world. To these, however distant and dispersed, diversified in their situation, and differing in their manners and languages; to all these the angel bends his course; to all these he is commissioned to preach the everlasting Gospel.

You have the meaning of the prophecy. What was suggested by the hieroglyphic, is illustrated and confirmed by the alphabetical language.

John saw in vision, that after a lapse of time, a singular movement would commence, not in a solitary corner, but in the very midst of the Churches—That the Gospel, in its

purity, would be sent to the most distant lands, and success crown the benevolent work. The ordinary exercise of the ministry, or the feeble attempts which, at different times, might be made to propagate the Gospel, were not the object of this vision. It was something beyond the common standard, which the apostle beheld with admiration and rapture. It was such preaching and such propagation of the Gospel as John never before contemplated. There was a magnitude in the plan, a concurrence of sentiment, a speed in the execution, a zeal in the efforts, and a prosperity in the enterprize, which distinguished this from all former periods.

The event here described comprehends a series of causes and effects, a succession of means and ends, not to be completed in a day, or finished by a single exertion. It is represented as a growing and permanent work. It commences from small beginnings in the midst of the Churches, but it proceeds, and will increase in going. There are no limits to the progress of the angel. From the time he begins to fly and preach, he will continue to fly and preach until he has brought the everlasting Gospel to all nations, and tongues, and kindred, and people in the earth. Hail, happy period! hail, cheering prospect! When will that blessed hour arrive? When will the angel commence his flight? This leads us,

Secondly. To investigate the time when this prophecy will *begin* to be accomplished.

The whole structure of the vision, the grandeur of the scene, and the solemn exposition of the symbols, recommend this illustrious prophecy to the peculiar notice of the Churches; and yet it seems to have been generally neglected or misrepresented by commentators. It has either been restricted to what happened at the Reformation, or thrown into the great mass of events which are to take place after the Millennium has fully commenced. Whereas, upon examination, it will be found, both from the order of the vision,

and its express object, that it comprehends something vastly beyond what was realized at the Reformation. And, so far from actually belonging to the millennial period, it is only the appointed *means* for introducing that state; whatever may be its progress or consummation, it must, in the nature of things, *begin* its operation some considerable time before the Millennium *can* commence. Let us impartially examine the subject.

Prophecy is furnished, like history, with a chronological calendar; and the predictions, with respect to the time of their accomplishment, may be referred to three distinct classes. *Some* expressly specify the period when the thing foretold shall take place, and give, either in literal or symbolical numbers, the exact series of years that shall elapse before the fulfilment. So to Abraham it was said in plain terms, that four hundred years should pass away before his posterity would be freed from bondage. So seventy years were appointed for Judah to remain in captivity. So also seventy weeks, a symbolical term for four hundred and ninety years, were to intervene between the decree of Artaxerxes and the death of the Messiah. *Other* predictions do not specify any series of years from which a computation can proceed, but connect the event with something preceding or subsequent. In such, the key of explanation must be found in the *order* of the events. To the *third* class belong those prophecies in which no time is mentioned, and no order established, but other events are predicted, and declared to be co-existent. Whenever, therefore, those take place, the event in question may be expected.

Agreeably to this arrangement, we find the prediction now under consideration does not belong to the *first* class. There is no mention of time, no period named, no number of years, either symbolical or literal, from which a calculation can proceed, or any expectation be formed, when the preaching angel will begin his flight.

To the *second* class it must be attached. To the *order* of

the event we must be principally indebted for information. The vision before us is the second recorded in this chapter. Consistently with an established rule respecting an uninterrupted order of prophecies expressing the *actual series* of events, the time when the angel will commence his preaching must be, after what is intended by the first vision, and before the third. At some period between these two extremes this prophecy will be accomplished.

What was the object of the first vision? If you attend to the hieroglyphic, and the exposition which follows; especially when you compare the whole with what is found in the seventh chapter of this book, you will not hesitate to determine, that the great event, which is commonly called the REFORMATION, was there intended.* This happened in the beginning of the sixteenth century. The first vision, then, respects an event which we know is accomplished, and has actually happened about three hundred years ago.

In the third vision the fall of *great Babylon* is predicted. By this symbolical name is indisputably intended, the seat and dominion of that powerful adversary, who for many ages has opposed the interests of true religion, encroached upon the prerogatives of Jesus Christ, and persecuted his faithful followers. The duration of this enemy is limited to twelve hundred and sixty prophetic years. Different calculations have been made respecting the time when his reign actually commenced, which renders it difficult to determine the precise period of his destruction: but the latest date which has been, or, indeed, can be, fixed for his rise, extends his continuance to the year 1999;† consequently his fall must, at farthest, be immediately before the year 2000, when the Millennium will be fully introduced.‡

Here, then, we have found two extremes, between which the prediction in question will be fulfilled. It must be after the Reformation, and before the fall of antichrist. The

* See Appendix E. † See Appendix F. ‡ See Appendix G.

angel must begin his flight after the year 1500, and before the year 2000. This brings our inquiry within the space of five hundred years.

These boundaries will be abridged, when we reflect that three hundred years have elapsed since the Reformation, and nothing corresponding to the vision has yet been seen; nothing in respect to the universality, the power, and success, which characterize the preaching of the Gospel described in the prediction. Much was confessedly done; great things were achieved at the Reformation. But this is *another* angel —this foretells *another* preaching, vastly more enlarged and interesting in its consequences than any thing which happened then, or at any period since. It delineates an event which, when estimated in all its concurring circumstances, cannot fail of establishing the conviction, that it is not yet fulfilled. Three hundred years have passed away, and instead of increasing, the Church has rather diminished in purity, in zeal, and in numbers. She has retired, some steps at least, back into the wilderness again, and doth not now maintain that eminence, nor sing with so elevated a note, as when she made her appearance upon Mount Zion at the Reformation.

We are compelled, therefore, to look forward for the accomplishment; and are now reduced to the short remaining space of two hundred years. Within this compass there can be no mistake. At some point of time from, and including the present day, and before the close of two hundred years, the angel must begin to fly in the midst of the Churches, and preach the everlasting Gospel to all nations, and tongues, and kindred, and people in the earth.

Thus far the prophecy, taken in its connection and order, has assisted us in our calculation. We shall, perhaps, approach nearer, if we attend to some momentous EVENTS, which, from the whole tenor of the prophetic word, we know are to happen previous to the Millennium, and, consequently, within two hundred years. If these be such as

will necessarily require considerable time, and if the event in question be inseparably connected with them, and stand foremost in the series, we may be enabled, from them, to form a rational conclusion of the probable season when this will commence.

The events to which we allude are—the punishment of the nations who aided antichrist in murdering the servants of God—the conversion of the Jews—the bringing in the fulness of the Gentiles—and the fall of mystical Babylon. Whether the order of these events will accord to this enumeration; whether they will begin at once, and move forward together; or whatever may be the length of time between one and the other; our reasoning upon them will not be affected, since they are all to be completed within the space of two hundred years.

It would lead us too far from the subject immediately before us, to discuss the several articles we have stated, to attempt to demonstrate their certainty, or calculate the precise time of their accomplishment; we must here take them for granted, and content ourselves with little more than naming them.

Before we advert, however, to either of these, it may obviate erroneous inferences, and assist in forming a just estimate of the time required for the accomplishment, briefly to premise—that an inviolable harmony for ever subsists between every subordinate event and the great end to which God has always respect in the administration of his providence, and nothing is ever admitted to the injury of this harmony—that the designs of Providence are always executed in a way suited to the subjects to which they relate, and analogous to the usual procedure in similar cases—that, as the attainment of every end is effected by proper means, so the progress which characterizes all the works of God is gradual; and—that we are not permitted to indulge in the marvellous, or expect an unnecessary profusion of miracles, where the end can be obtained by the concurrence of

ordinary causes and effects. These are maxims respecting the moral government of God; and in judging of the manner in which those events will be produced, and consequently, in estimating the space of time required for their completion, are to be particularly recollected.

1. We mentioned *the punishment of the nations who aided antichrist in murdering the servants of God.* That the blood of the martyrs will be avenged, and the wrath of God poured out upon the nations who wickedly shed that blood, is awfully intimated, Rev. vi. 9, 10, 11, and is indisputably confirmed by a solemn appeal to the perfections of Jehovah. Rev. xvi. 5, 6. *Thou art righteous, O Lord, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.* The tremendous process of this judgment, whenever it opens, may, by various procedures in Divine Providence, be shortened. The quiver of God is full of arrows. Yet as these nations perpetrated their cruelties by violence, as they slew by the sword, it is probable *they shall perish with the sword.* But, what conflicts; what revolutions; what risings of nations, who are to be the mutual executioners of this terrible sentence, are here implied!

2. *The Jews are to be converted.* That ancient and singular people have long been dispersed throughout the world, without partaking in the government, or mixing in consanguinity with any nation. *For many days*, indeed, they have abode *without a king, and without a prince, without a sacrifice, and without an ephod and teraphim.* Excommunicated by their unbelief, wandering and forlorn, they have long been paying the price of precious blood. Preserved by a particular providence, and perhaps as numerous as ever, they continue monuments of the truth of God in his righteous threatenings, and of the severity of his awful justice. But blessings and honour are in store for that people. They are destined to become equal monuments of the faithfulness

of God to his promises, and of the riches of his sovereign grace. The residue of the spirit is with him, and he will *breathe upon these slain, that they may live. God is able to graff them in again*, and has declared he will do it. *All Israel shall be saved.* The Jews will assuredly be converted, and with raptures of faith and love, hail the adorable Jesus as the true Messiah, their Lord and our Lord, their King and our King. To their own land they will also again return, and flourish there, not under the former theocracy, which was blended with rituals now abolished, but under a government adapted to their new and exalted condition.* The Lord will rejoice over them to build them up, and do them good, and showers of blessings shall descend upon them. There they will constitute the centre, the most distinguished and dignified point to which the whole Christian Church, throughout the world, will stand related. But to effect all this, admitting the miraculous interposition of divine grace and power, what instruction, what arrangements, what assistance from other nations, what journeyings, what concurring providences, must here combine!

3. *The fulness of the Gentiles* is to be brought into the Church. *If the casting away of the Jews be the reconciling of the world, what shall the receiving of them be, but life from the dead?* Millions have already been gathered from the nations; yet these are only the first fruit, an handful, compared to the harvest *which shall shake like Lebanon.* But what means and ends, what causes and effects, what a

* God brought them out of Egypt; he restored them from Chaldea; and he will again display the riches of his grace, his truth, and power, by gathering them, at the appointed time, from their wide dispersions. *Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good.* Deut. xxx. 3, 4, 5.

train of events are comprized in the conversion of the world to the obedience of Christ! What prejudices must be conquered, what old foundations razed, what new structures erected! The nations must be taught before they can believe or will submit. *How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?* It required forty years to preach the Gospel at first throughout the Roman Empire; and it was three hundred and twenty-five years before the Christian religion publicly triumphed over Pagan idolatry. Should the same Divine Power, the same effusion of the Holy Spirit, even in a more ample measure, be afforded; should Pentecost seasons be frequently repeated, and the *work be cut short*, still a number of years must necessarily elapse in accomplishing this blessed purpose. Scattered over every continent and island between the distant poles; many of the nations uncivilized, depressed in savage ignorance, and degraded in brutal manners; and every carnal mind, in all the nations, at *enmity against God*, and opposed to the Gospel; what materials, what a field, from which to gather so rich a harvest!

4. *The destruction of antichrist*, or the fall of mystical Babylon, was the last thing mentioned. This adversary will certainly be brought down. There shall be nothing left to *hurt nor destroy in all the holy mountain.* Whatever opposes the interests of true religion, in the establishment of any State or Church, will be prostrated. Ecclesiastical dignitaries, spiritual lords, and all the pageantry of the hierarchy, in its various modifications, which have debased the Gospel, and metamorphosed the kingdom of Christ to a kingdom of this world, will be finally trampled in the dust, and despised by Christians. Antichrist is to be consumed *by the Spirit of the mouth of the Lord.* This consumption began at the Reformation, and will increase in the same degree in which the

everlasting Gospel is preached with success. But his final destruction will be by judgments, not of correction, but of extermination. Every thing in that system is branded with *perdition*. This is the fatal mark which God has fixed upon antichrist. To the expulsion of whatever offends within the pale of the visible Church, must be annexed the removal of every obstacle which has hitherto prevented the promulgation and prosperity of the Gospel. When the principal enemy, who fixed his seat at Rome, is destroyed, the eastern antichrist will also be demolished. The powers which support the delusion of Mahomet, with every thing that militates against revealed religion, and the worship of God the Redeemer, throughout the whole earth, shall be overthrown.

What changes in the moral world, what revolutions in the civil, are impending! Attend to each of the enumerated articles; estimate their magnitude; recollect the maxims respecting the procedure of Divine Providence; and then determine, whether two hundred years are not a short space for the consummation of such events? and, if the extensive propagation of the Gospel is to precede the conversion of the Jews, the bringing in of the fulness of the Gentiles, and the destruction of antichrist, say, whether we may not indulge the expectation, that it will soon commence, if it be not already begun? We conclude, without hesitation, that the Churches are authorised to hope that *the vision shall* quickly *speak. It will surely come, it will not tarry.*

With this conclusion, if, now, we compare existing facts; if we view the missionary spirit which has suddenly pervaded the Churches, and estimate the efforts lately made, and still making, for sending the Gospel to those who know not the precious name of Jesus, and are perishing in their sins; do we not discover a striking resemblance of what the vision describes? may we not exclaim, Behold the angel! his flight is begun!

Here our inquiries might rest; yet as this prediction may be comprized also under the *third* class of prophecies, and

receives additional light from the rules of explication respecting co-existing events, we must, in justice to the subject, briefly attend to what can be obtained from that source. *The hour of God's judgment*, we have already seen, is mentioned as the very hour when the angel begins to fly. This is a part of his proclamation. Upon this his commission to go forth is expressly sanctioned. To the three other great events which are to happen, the extensive preaching of the Gospel must, in the nature of things, be antecedent, as means to effect those ends; but with the first mentioned it is to be coetaneous. When that begins, this will also commence.

What we are to understand by this *judgment of God* has been explained, and we are assured that, sooner or later—— but we recoil at the exposition, and proceed with reluctance upon a subject which excites such sympathy, such sensibility, so much pain. Yet faithfulness renders it incumbent to say—We are assured that, sooner or later, it will certainly be inflicted upon the nations, in their national capacity, who are chargeable with the murder of the saints. The justice and dignity of the moral government; the veracity of God in fulfilling what he has so repeatedly declared in his word; a vindication of the insulted honour of the Saviour; and his love to his people and cause; all conspire to render this dispensation inevitable. The debt must be paid. The voice of blood will be heard. Believers who reside in those nations, and dread the scene, might as well pray that the Lord would not *be revealed in flaming fire to take vengeance upon them that know not God, and obey not the Gospel of our Lord Jesus Christ;* or, that the elements might be preserved from *melting with fervent heat*, and the world exempted from final conflagration; as to pray that the precious blood of the saints should not be avenged. The righteous may protect the wicked, and, in the ordinary procedures of Providence, avert impending destruction for a time; but although *Noah, Daniel and Job were there*, when this hour

of retribution arrives, they could procure no longer forbearance. Conformably to this, his people are not exhorted to pray against the approaching calamity, but to submit in faith and hope; and when the awful season shall arrive, to fly to their chambers and hide themselves. They shall be safely protected. The Lord knoweth how to deliver his children; and will, as when Jerusalem was destroyed, provide some *Pella* for them. *When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.*

But when will God perform this strange work? Ah, perhaps it is already begun!* What are the singular, what the desolating scenes which have opened, and are still enlarging in prospect? Why are convulsed nations rising in a new and terrific form to exterminate each other? Are these the *beginnings of sorrows?* Are these the first movements for avenging the Saviour's cause? Is God now coming out of his place to judge *the earth*, to judge that portion of the world which assisted the beast in slaying the witnesses? Must the blood, so long covered and forgotten by men, now come in remembrance, and be disclosed! Must this generation——we forbear. Judge ye. But, be assured, that if this work be begun, or whenever it doth begin, at that very hour the angel will begin to fly. When Zion sings of judgment, she always sings of mercy.

Let this suffice. You have attended to the prophecy, and estimated the period of its accomplishment. You have compared existing facts with the prediction, and drawn a conclusion. Do you now call, *Watchman, what of the night? Watchman, what of the night? The watchman saith, the morning cometh, and also the night.* Clouds and darkness still remain, and the gloom may even thicken at its close; but the rising dawn will soon dispel the shades, and shine *more and more unto the perfect day.* THE MORNING COMETH!

* See Appendix H.

FROM the numerous reflections suggested by this subject, the limits of our discourse permit us to select only a few.

1. How MYSTERIOUS are the ways of God! *His way is in the sea, his path in the great waters, and his footsteps are not known.* The time which elapsed before the birth of the Messiah; the narrow boundaries within which the Church was circumscribed during the dispensation of the Old Testament; the sufferings which overwhelmed her immediately after the primitive ages of Christianity; and the small progress of truth and righteousness for so many centuries to the present day, are all, to us, mysterious and inexplicable. What difficulties hold us in suspense! How many inquiries arise! If the everlasting Gospel is to be preached to the whole world, why are the nations permitted to remain so long in ignorance and wickedness? If the heathen be given to the Lord Jesus, why doth he delay to take possession of them? why a discrimination? why——*But, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?* Can any *say unto him, What dost thou?* Say rather, *O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out! Even so, Father, for so it seemed good in thy sight!*

Delays have tried the faith and patience of the saints; and scoffers, seizing the occasion, have dared to demand, *Where is the promise of his coming?* But darkness will be succeeded by light, perplexing difficulties all be solved, and apparent confusion terminate in perfect order. Zion shall, before long, cease to complain, that *her Lord hath forgotten her;* and as for the wicked, they may suppress their blasphemies. *The Lord is not slack concerning his promise. Behold the day cometh,* too soon for them, *the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble.* God will vindicate his ways,

and display the harmony which has for ever subsisted between his providence and promises. The period is approaching that will abundantly compensate for the severest trials and the longest delays ;* a period when the Redeemer's kingdom on earth will perfectly correspond to the sublimest descriptions of its extent and glory. *The Lord reigneth, let the earth rejoice. He will make crooked things straight, and darkness light. As for God, his way is perfect.*

2. The MAGNITUDE of this event next arrests our attention. Vast in its nature and consequences, it involves renovations in the moral world more extensive and stupendous than any hitherto experienced; it implicates radical changes in the manners and customs of mankind; and even comprehends revolutions in the principles and administration of civil government, which surpass the power of anticipation. But vast and difficult as these may appear, there is nothing in their rise, their progress, or their consummation, that implies a contradiction. In the physical order of things the event is possible; agreeably to the moral system it can be effected; and it certainly is most desirable and devoutly to be wished. When all nations receive the Gospel, and become real Christians; when men of every rank, *from the least to the greatest, shall know the Lord*, and devote themselves to the service of their Redeemer, then all will be happy. Individuals will be happy, society will be happy, and peace, joy, and holiness prevail throughout the whole earth. This is the manifestation for which the world is waiting. The creation, groaning under the complicated miseries introduced by sin, will then obtain the deliverance for which it has been so long in travail.

Alarmed at the prospect, infidels raise formidable objections, and, with infernal malignity, ridicule the hope of believers. *All things*, say they, *all things continue as they were from the beginning of the creation;* and all things will

* See Appendix I.

for ever so remain. Nothing can produce the mighty change you Christians contemplate. You cherish fictions, chimeras, and dreams. You draw Elysian scenes which will never be realized. What! convince the ferocious followers of Mahomet that their prophet was an impostor, their Alcoran a rhapsody! persuade the Chinese to abandon their ancient habits! induce the myriads in India to demolish their pagodas, and erect temples to Jesus Christ! curb the roving Tartars! elevate the grovelling Africans! or tame the savages of America! How can these things be? Not by human *might or power*, we reply. We know, more than infidels can inform us, of the stupendous heights and horrid abysses over which the promise has to pass; but none of these things move us. Were it to be accomplished by man; were the subtle counsels of the wise, or the nerved arm of the hero required; the afflicting consequences, in their fullest latitude, would readily be admitted. But it is the work of God. This answers all questions—this silences every cavil. Is any thing too hard for him *that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers?* Are not all things possible with him who *doth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand?* Has the glorified Mediator all power given to him in heaven and in earth to accomplish this very event, and can the faith of his people be chimerical? Are their hopes to be ridiculed? Great as it may be, it is not too great for him to perform. *Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight; and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.*

3. The CERTAINTY of the accomplishment affords a consoling reflection. This is implied in what has already been said; but it deserves a more distinct consideration. Christians are not chargeable with enthusiasm when they believe

the promises of God will be fulfilled. They follow no cunningly devised fables when they *make known the power and coming of the Lord Jesus Christ.* They *speak the words of truth and soberness*, when they say, the everlasting Gospel will be successfully preached *to all them that dwell on the earth, and to every nation, and kindred, and tongue, and people.* Always ready to *give a reason of the hope that is in them*, in regard to their own salvation, they are equally prepared to vindicate their expectation respecting the enlargement of their Redeemer's kingdom in the world.

The truth of God is pledged to accomplish his word. Nothing can possibly intervene to change his plan. Nothing can arise to frustrate his purpose. The Lord has faithfully executed all he promised, in the proper season, from the beginning of the world; and will he not perfect what yet remaineth? After preserving his Church under the wasting persecutions* of imperial Rome, and the execrable fury of Rome papal; after hiding her in the wilderness, and nourishing her so long in her adversity; will he not bring her forth to public view in the beauties of holiness, *fair as the moon, clear as the sun, and terrible as an army with banners? As I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doth: I will contend with him that contendeth with thee, and I will save thy children: all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob.*

It is right and proper that Jesus Christ should reign over the whole world, and that *all nations should serve him.* Is he not worthy, *the Sceptre of whose kingdom is a Sceptre of righteousness*, to be the *King of Kings and Lord of Lords?* Is he constituted *the heir of the world*, and shall he not, in due season, possess his inheritance? Hath he shed his precious blood upon this earth, and is it not reasonable and fit that the theatre of his deep humiliation should become also

* See Appendix K.

the theatre of his exalted authority, power and grace? Has the heel of the Saviour been bruised to the utmost extent of the sentence, and will not the head of the serpent be broken in the fullest import of the promise? Are the children of God instructed to plead, that his kingdom may come; and will not their heavenly Father answer the incessant prayers, which, for many ages, have addressed his throne? *Shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you, that he will avenge them speedily. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. The kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Remove the diadem and take off the crown. I will overturn, overturn, overturn it, and it shall be no more, until he come* WHOSE RIGHT IT IS; *and I will give it him.*

Before the Messiah came, his people were wearied with waiting. Many conjectures and errors prevailed among the Jews in their calculations and expectations. But seasons, and years, and ages revolved; and changes and revolutions in the nations and kingdoms of the earth succeeded; until the *fulness of time* arrived, and then the Saviour was born. So among Christians, there may be misapprehensions concerning the nature and extent of the blessings promised to the Church; erroneous conclusions may be formed respecting the time when the happy period we contemplate will commence; but, *in the end, the vision shall speak.* Seasons, and years, and ages will revolve; and changes and revolutions in the nations and kingdoms of the earth succeed, until the day *dawns and the day-star arises*, and then *the dominion, and glory, and kingdom, shall be given to him, that all people, nations and languages shall serve him.* Nothing on the part of sinners prevented his coming in the flesh; and all the ig-

norance of mankind, the prejudice of unbelief, the malice of infidelity, and the combined powers of earth and hell, will not delay his coming, with his Gospel and Spirit, agreeably to his promise. *God is not a man, that he should lie, neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? I the Lord will hasten it in his time.*

Come, *let us walk about Zion and go round about her*, let us *tell the towers thereof and mark well her bulwarks.* The Church, from the beginning, had been greatly circumscribed, and was still a small flock when our Lord was upon earth. It has continued comparatively small for many centuries, and few have even hitherto entered in at the straight gate, contrasted with the multitude who choose the broad way *that leadeth to destruction.* But *glorious things are spoken of the city of God.* The interests of religion shall not always be thus depressed. The Church of Christ will emerge from obscurity, and the number of his followers not be small. Nothing is more certain, than that God has promised a great enlargement of the kingdom of the Redeemer in this world, with abundant communications of his spirit and presence. In the most unequivocal language it is foretold, that all people and nations throughout the whole earth shall be instructed in the true religion, and brought into the Church of God. *All dominions shall serve and obey him. All nations shall serve him. All nations shall call him blessed. In him shall all the nations of the earth be blessed. He will destroy the covering cast over all people, and the veil that is spread over all nations. All flesh shall see the salvation of the Lord. Unto him shall all flesh come. The earth shall be full of the knowledge of the Lord, as the waters cover the seas.* In this the promises of the Old as well as of the New Testament completely harmonize. They all establish the desirable fact, that a period will most assuredly arrive, when there shall not be one nation in the world which shall not embrace the Christian religion. *The nation and kingdom which shall not*

serve thee shall perish, yea, these nations shall be utterly wasted.

A time will therefore come when the knowledge of the truth shall universally prevail, and holiness shall characterize the world: a time when the Church shall be known and acknowledged to be but one, a dignified and excellent society, connected in the most perfect order, and shining in the light of the Sun of Righteousness: a time when the world shall be delivered from the evils and calamities under which it has so long groaned, and the blessing of God the Redeemer be upon all the families of the earth. *Then the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose.* Then *let the wilderness and the cities lift up their voices; let the villages, the inhabitants of the rock, sing; let them shout from the top of the mountains, let them give glory unto the Lord, and declare his praise in the islands.*

These promises have not yet been fulfilled. There has never been any propagation of true religion that corresponds to the universality indicated in the promises. Where the word and ordinances have been hitherto known and enjoyed, their blessed influence upon the hearts and conduct of men has not been thus powerfully experienced. And countless millions, throughout the earth, have never heard that there is a Saviour.

To the fulfilment of these promises, it is necessary that the Gospel be sent to every nation in the world. The preached word is the established mean for converting sinners, and without the mean the end will not be obtained. *The preaching of the cross* is unto them which are saved *the power of God.* It hath pleased him, *by the foolishness of preaching, to save them that believe.* If, therefore, the blessings promised are to be conferred, there will also come a time when God will send his everlasting Gospel to every people, tongue, and kindred in the earth. This time, we believe, is arrived. The present exertions in the Churches,

we are persuaded, are the first stirrings, the gradual beginnings for accomplishing that great end.

Eventful period! a time replete with occurrences of the highest importance to the world! Long lives for many generations have passed in uniform succession, and men have grown old without witnessing any remarkable deviation from the ordinary course of Providence. But now a new era is commencing. The close of the last, and the opening of the present century, exhibit strange and astonishing things. Principles and achievements, revolutions and designs, events uncommon and portentous, in rapid succession, arrest our attention. Each year, each day, is pregnant with something great, and all human calculations are set at defiance. The infidel, with his impious philosophy, stands aghast, and, destitute of resources, with trembling forebodings, wonders how and where the perplexed scene will end; whilst the Christian, instructed by the word and spirit of his Saviour, calmly views the turning of the dreadful wheels, and knows which way they proceed. Strengthened by divine grace, he stands undaunted in the mighty commotion, and looks up, rejoicing that his prayers are heard, and that his *redemption draweth nigh.*

4. How influential the MOTIVE suggested by this prediction to engage in strenuous exertions to propagate the Gospel! how forcible the argument to persevere in the benevolent work! When *Daniel understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet*, his attention was fixed; his affections were raised; and it operated as a motive to intercede for the accomplishment of the prophecy; agreeably to the maxim, that God *will be inquired of by the house of Israel to do it for them.* The pious captives, anxiously waiting for their restoration, were, no doubt, instructed by *Daniel*, and joined with him in supplicating the throne of grace. The word passed rapidly among the scattered families, and they gladly prepared for the impending change. It is supposed that *Daniel*, who,

from his former station at the king's court, might easily obtain access to *Cyrus*, communicated to that prince, with suitable and successful arguments, the part assigned in prophecy for him to fulfil.* In this way the prophet was instrumental in Divine Providence to bring forward the completion of the promise. He united exertions with his prayers. He felt the influence of the motive: and *the grace which was bestowed upon him was not in vain.*

In like manner, let Christians now be wise, and receive instruction. *Ye, Brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night nor of darkness, therefore let us not sleep as do others, but let us watch and be sober.* It is time for the wise virgins who have slumbered *to arise and trim their lamps.* The cry is made, BEHOLD THE BRIDEGROOM COMETH! he cometh to send his Gospel abroad, and bless the world with his truth and righteousness.

It is an honour to be employed in the service of the Redeemer. *I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.* It is a privilege to be *labourers together with God.* It is a pleasant work, to *go up to the mountain and bring wood and build the house,*

* Something similar to what is here suggested did actually happen with Alexander the Great, to whom the high priest Jaddus "showed the book of the prophet Daniel, and in it the prediction of the overthrow of the Persian Empire by a certain Grecian king, whom Alexander interpreted to be himself. Pleased with this reflection, he offered to grant the people any request they should desire of him by their high priest." And as he had declared to Parmenio, "he made no doubt of gaining his point, in all his undertakings, to his utmost wish, as he made war under the direction of that Supreme Being, to whom, in the person of his high priest, he paid adoration." The whole account of this remarkable occurrence is worthy of notice. It was a singular interposition of Divine Providence in favour of the Jews, while they were under the government and protection of the theocracy.—See Josephus's "Antiquities of the Jews," book xi. chap. 8.

when we are convinced the time is come, and the Lord saith, *he will take pleasure in it, and will be glorified.*

Every motive which stimulates to vigorous efforts in propagating the Gospel, derives additional force and energy from this word of prophecy. Is the glory of God an impressive argument? Attend to the prediction before us, and be encouraged to hope, that God, who hath glorified his holy name, will soon *glorify it again.* He will make himself known throughout the whole earth, not only in his divine perfections, as the one only true God, but in the adorable manner of his existence, as Father, Son, and Holy Ghost; and will be worshipped every where in the blessed relation of REDEEMER as well as Creator.—Doth the love of Christ constrain? Have you crowned him with your homage, and often grieved at the contempt cast upon his precious name and cause? See what is doing in the Churches! To him every knee will bow; *the Most Mighty is girding his sword upon his thigh; the arm of the Lord will awake as in the ancient days, in the generations of old; and the people shall fall under him. His name shall endure for ever.*—Are you affected with the deplorable condition of the greatest part of the world, which lieth in ignorance and wickedness? Behold the everlasting Gospel is going forth to every tongue, and kindred, and nation, and shall universally prevail. Yet a little while, and *the people that walk in darkness will see a great light, and upon them that dwell in the land of the shadow of death will the light shine.*—All the precepts which are our warrant to engage in this work; all the promises which are our encouragement to persevere with firmness, receive new weight and influence. While we are musing upon the prediction before us, *our hearts are hot within us; the fire burns;* zeal kindles to a flame; we glow with ardour to perform our part, and assist the flight of the preaching angel. We live to see the dawn; we long to see the day. We witness at least the beginnings of what *many prophets and righteous men have desired to see, and have not*

seen them. For those of us who are advanced in years, let this suffice. We now can depart in peace. We shall hear of the accomplishment, and join with those who rejoice in heaven, over sinners who are converted. But you, my younger Brethren, indulge the pleasant view, and enter with vigour into the labours before you. *Lift up your eyes, and look on the fields, for they are white already to harvest.* Go on and prosper in your work. Derive wisdom, strength, and grace from your exalted Jesus. *Be of good courage, and behave valiantly. Watch ye, stand fast in the faith, quit ye like men, be strong. The Lord will go before you, and the God of Israel will be your rereward.*

5. Let MISSIONARY SOCIETIES ascend the prophetic mount, and enjoy the vast prospect laid open to their view. Let them appreciate as they ought, the eminent station assigned them by their Saviour, and obtain grace to be found faithful. They are employed by him, in the midst of the Churches, to accomplish his blessed purposes, and fulfil his word. By their agency the preaching angel commences his flight, and through their instrumentality the treasure of the Gospel will be brought to all the nations of the earth. By such associations and efforts it might be expected the scene would open. *Not by might nor by power*, not from carnal policy, or by the combination and support of civil rulers, but *by the Spirit of the Lord*, exciting his ministers and people, from the purest principles, to execute *the mystery of his will.* The hearts of all men are in his hand. He can gird and counsel those whom he honours with his service, to perform any thing he pleaseth. Missionary societies are, therefore, to be considered as ministering servants, employed in a work well pleasing to God; and deserving, while they faithfully persevere, the esteem and affection of all good men.

Be not discouraged, my Brethren, when you inquire, Whom shall we send, and *who will go for us?* The Lord can provide instruments for his own work. *Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into*

his harvest. He will hear your prayers, and raise up missionaries. But with your prayers unite the means for obtaining suitable characters. Reflect seriously whether it would not be advisable to institute a THEOLOGICAL SCHOOL, for the express purpose of instructing and preparing pious young men for this arduous service*—whether such an institution would not probably stimulate some to offer themselves; and certainly produce the highest assurance, that the angels who go out from the midst of the Churches are well established in the truth, and will carry the everlasting Gospel in its *purity* abroad. If this be acceptable to the Lord, he will incline the hearts of his people to assist you. *The earth* also shall *help the woman.* To accomplish this measure, the respective societies in America might correspond upon the subject, and, after due consultation, mutually adopt such plans as might be judged the most practicable and best calculated to answer the important object in view. *To him that knoweth to do good, and doeth it not, to him it is sin.—The King's business requireth haste.*

We, my Brethren, were not the first who engaged in this benevolent design; but we stand foremost in our opportunities for usefulness and access to the heathen. Our Brethren in Europe have achieved great things. Involved in complicated troubles, and the field of their labours at an immense distance from them, they have, notwithstanding, formed noble designs, and executed them with astonishing promptitude and success. Our situation is happily the reverse. We enjoy tranquillity and rest. There is not a nation at present on earth permitted to threaten or disturb our repose. Our bor-

* Similar institutions were formed even by the Roman pontiffs; and afterwards, in Holland, the Reformed Church paid attention to this object. Some professors of theology were eminently useful in preparing missionaries for foreign parts, especially for the Indies. In Rotterdam there is now something of this kind, to which many of those who are sent out by the Netherland Missionary Society repair, for one or two years, previous to their missions. Also at *Gosport*, in England, under the direction of the Rev. Mr. BOGUE.

ders are extensively enlarged; and the heathen to whom the Gospel, in the first instance, is to be sent, are near at hand. Already we have found a door of entrance opened, and the neighbouring tribes are becoming friendly to missions: they stretch out the imploring hand; they cry with affecting importunity, *Come over and help us!* This is not merely the language of their real necessity; it has been expressed by their chiefs, with an earnestness and solemnity which evinced their esteem for the Gospel. Should success not always attend your efforts, be not, my Brethren, discouraged. Wait patiently for the precious fruit. The apostles themselves were not always prosperous in every place; nor did the seed sown immediately spring up. Only be faithful; look to your divine Master for direction, depend upon his grace, and leave the issue to him. Be assured your labour shall not be in vain. *Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.*

But recollect the work in which we are engaged involves great and unavoidable expenses. The maintaining of missionaries; the erecting and supporting schools among the savages; and many necessary contingent charges, amount to a considerable sum. Without any fund prepared for these purposes, we depend chiefly upon the contribution of members, and the collections made at our monthly and anniversary meetings. It is incumbent, therefore, upon me, to remind you of this before we close. To attain the end we must attend to the means.

Every motive which urges to propagate the Gospel is an argument to excite to extensive liberality. The heathen, in whose behalf I solicit your benevolence, are poor; in every sense of the word, they are poor indeed. In what way can charity be better bestowed? To what higher purpose can you employ your property? What object so affecting to a sympathising heart? What design so interesting to an informed and pious mind? It is a branch of that love which

is due to your neighbour; it is an expression of that homage you owe your Redeemer. To him, if you have experienced the power of divine grace, you have devoted your persons and all you possess. *The silver is his, and the gold is his.* To promote his gracious designs of restoring peace, holiness, and happiness to a miserable world, *let all that be round about him bring presents unto him that ought to be feared.*

When Christians of every denomination shall obtain more information upon the subject of missions, and rightly estimate the importance of the work, they will consider it a duty and privilege to become members of societies formed upon principles so disinterested and excellent.* Where such societies exist, they will gladly join them; and in districts where none have yet been established, they will heartily unite to form similar institutions. None were ever injured by serving the divine Redeemer. The Churches which exert themselves to send his Gospel to the perishing heathen, may hope to *see his power and glory in the sanctuary*, as the gracious fruit of their prayers and labours.

When Christians learn to compare the providence of God with the word of his prophecy, and see the completion of the promises approaching, they will gladly *open their treasures*, and *present their gifts unto* Jesus. When they believe that his voice, *which shook the earth*, will *once more shake not the earth only, but also the heaven;* that the world and the Church may be prepared, in its fullest extent, to *receive a kingdom which cannot be moved;* they will *not refuse* nor *turn away from him that speaketh from heaven:* they will esteem Zion their chief joy, *and favour the dust thereof.*—HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.

And now, my Brethren, *despise not the day of small things;* complain not that *you have laboured in vain, and spent your*

* See Appendix L.

strength for nought: for yet a little while, and you or your children shall see, and hear of *greater things than these.* The Lord will *show thee great and mighty things which thou knowest not.* The voice of the trumpet will sound *long*, and *wax louder and louder.* You will hear of judgments which shall make the ears to *tingle;* and of mercies you will also hear; for, *from the uttermost parts of the earth we shall hear songs, even glory to the righteous.*

The Church of Christ, we trust, hath survived her worst days;* or if conflicts sharp and severe should still be in reserve, we may assuredly consider the present efforts to propagate the Gospel as a precious token for good. It is an earnest of the revival of religion at home, and a pledge of salvation to perishing heathen abroad. Who that sympathises with the miseries of the human family, can fail to rejoice in observing the people of the Lord, of different denominations, uniting their counsels and exertions in this benevolent work! Who that can estimate the necessity and excellence of the doctrines of grace, will not view with raptures of gratitude and praise, an approaching period, when the ignorant will be instructed, the vicious reclaimed, and the religion of the blessed Jesus universally prevail! Without indulging in expectations too sanguine, or anticipating a rapid and uninterrupted series of successes, in which no delays or discouragements will interpose, we wait in confidence for the full accomplishment of the promise, and participate gladly in THE TRIUMPH OF THE GOSPEL.

What John in vision saw, we now behold an existing fact. We see *another angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth.* With fervent prayers and raised affections we cordially *bid him God speed.* Go, welcome messenger of good tidings, bear the invaluable treasure *to every nation, and*

* See Appendix M.

kindred, and tongue, and people. Proclaim *with a loud voice,* that *the hour of his judgment is come;* cry aloud, spare not, until the whole world shall learn to *fear God,* to *give glory to him,* and *worship him* as their CREATOR and REDEEMER. *Amen.*

APPENDIX.

There are facts stated in the preceding Discourse which require confirmation. To prevent disfiguring the page with protracted notes, an Appendix is added. It was asserted—that an extensive promulgation of the Gospel had not until lately been seriously attempted—that the present views and efforts constitute a distinguished epoch in the history of the Church—that the vision, Rev. xiv. 1—5, *refers to the Reformation—and, that the latest date which can be determined for the fall of mystical Babylon fixes that event previous to the year* 2000. *Under the indulgence of an Appendix, some observations, not necessarily attached to the Discourse, but which may serve to illustrate it, are also annexed.*

A.

Former Missions.

THE antichristian spirit invaded the Church at an early period. In the days of the Apostles *the mystery of iniquity* already worked. When the good seed was sown, the enemy also sowed tares; and it pleased the Lord of the harvest, in his unsearchable wisdom, to suffer them *both to grow up together*. In the same degree that error and pride prevailed, the primitive ardour for propagating the Gospel declined. After the influence and power of antichrist were matured, and his reign had fully commenced, nothing worthy of notice upon the subject of missions occurs in ecclesiastical history for many ages.

In the thirteenth century missionaries were sent by the ROMAN PONTIFFS into China and Tartary. In 1338 new legates were dispatched into those countries, in consequence of an embassy from the Kan of the Tartars. The wars afterwards waged by the Tartars against the Chinese and other Asiatic nations, in the conclusion of the fourteenth century, nearly extinguished the Popish missions and faith there.

Towards the end of the fifteenth century, the Portuguese, who cultivated with success the art of navigation, penetrated as far as Ethiopia and the Indies, and transported the religion of Rome to their new settlements. About the same time the islands of Hispaniola, Cuba, and Jamaica, together with the continent of America, were discovered. The Spaniards and Portuguese, who had an immediate interest in the discoveries, sent missionaries to propagate the Roman faith among the unenlightened American natives; and their labours, blended with the civil authority, and supported by military force, were represented as very successful.

In the sixteenth century, when the pontiffs saw their ambition checked by the progress of the Reformation in Europe, they turned their attention more pointedly towards other parts of the world, and became more solicitous than ever to propagate the Roman faith. The famous society of the Jesuits was devoted to the Court of Rome in the execution of this design. A number of their order held themselves in constant readiness to repair to any part of the world that might be designated as the scene of their exertions. The most distinguished of these missionaries was Francis Xavier, who propagated the Popish religion with amazing success in India and Japan. After his death other members of this insinuating order penetrated into China, and established several churches in subjection to the Roman See.

During the seventeenth century more vigorous and systematical measures were adopted. In the year 1622 *the Congregation for the Propagation of the Faith* was instituted, and enriched with ample revenues. It consisted of thirteen cardinals, two priests, one monk, and a secretary. To this celebrated establishment another was added in 1627, under the denomination of *a College or Seminary for the Propagation of the Faith.* The principal object of this institution was to educate those who were to be employed in foreign missions. Similar establishments were also formed in France. In the year 1663, *the Congregation of Priests of the Foreign Missions* was instituted by Royal authority; and also another, entitled *the Parisian Seminary for Missions abroad.* From these societies and institutions many were sent forth to different parts of Asia.

In the beginning of the eighteenth century the Jesuits were particularly successful in the East-Indies, especially in the kingdoms of Carnate, Madura, and Marava, on the coast of Malabar, in the kingdom of Tonquin, and the Chinese empire. In all those regions, their numerous proselytes, like those among the natives of Mexico, Peru, and Brazil, became professed Papists, but received little or no instruction in the principles of true and unde-

filed religion. They were called Converts, but did not, perhaps, deserve the name of Christians.

The PROTESTANTS have not been altogether unmindful of this important duty. In the year 1556 fourteen Protestant missionaries are said to have been sent from Geneva to propagate the Christian religion among the Americans; but it is not known who was the immediate promoter of this pious design, or with what success it was carried into execution. The English and Dutch, towards the conclusion of the same century, and the beginning of the next, sent colonies into the northern parts of America, and with them transplanted the Reformed Religion which they professed. About the same time the Swedes were zealously employed in converting to Christianity many of the inhabitants of Finland and Lapland.

In the seventeenth century some Protestant missions were instituted. The propagation of the Gospel in foreign parts was, by an act of the English Parliament, in 1647, committed to the care and inspection of a society composed of persons of distinguished rank. In the year 1701 this society received singular marks of protection and favour from King William III. who enriched it with new donations and privileges: but it has not proved so eminently useful in facilitating the means of instruction to the heathen, or sending the Gospel where before it was not preached, as, from its ample means and munificent patronage, might have been expected.

During the eighteenth century nothing singular or distinguishing occurred until its closing period. The Danish missions, planned by Frederick IV. for the conversion of the Indians on the coast of Malabar, was pious and prudent, and has been attended with some success.

The Dutch propagated the Reformed Religion, and planted churches, in their new settlements, in the East-Indies, and at the Cape of Good-Hope. In 1621 a church was formed at Batavia; from whence ministers visited Ceylon, Amboyna, Malabar, Macassar, Mallucca, Banda, and Ternate, and organized several congregations; as also in the islands of Sumatra and Java. The celebrated Professor Walleus, at Leyden, educated a number of ministers and subordinate teachers for the missionary service in the East; and from that time the Dutch Churches there appear, from their annual reports to the Church in Holland, to have had considerable success. New congregations have been constituted, and a great number of schools erected among the natives of Formosa, Columba, Timor, and upon the Coromandal coast. In 1771 a translation of the Bible was begun in what is called the Singaleese tongue, and sanguine hopes were entertained of a more extensive

propagation of the Gospel among the numerous nations who understand that language. But after all, these exertions for converting the heathen have not been supported with the zeal and perseverance due to so great an object. The pious members of the Dutch Churches in Europe have long lamented, that while their nation imported the fragrant spices of the Indies, and enriched themselves with the treasures of the East, they neglected to spread the sweet odour of the Saviour's name, and send to the pagan nations the richer treasures of the everlasting Gospel.

The *United Brethren*, commonly called Moravians, who have revived the name and character of the ancient *Unitas Fratrum*, appear, in their distinguished exertions for promulgating the religion of Jesus, to be the only denomination of Christians who are actuated by the primitive spirit of the Gospel. Eminent in meekness and industry, and void of ostentation, they have been but little known, and much misrepresented. In proportion to their numbers and abilities, they have, from their first formation as a society, which is about eighty years ago, exceeded all others in their arduous, extensive, and useful labours. In 1732 they began the establishment of a mission in the Danish West-India islands. In 1733 they sent missionaries to Greenland. The situation of their community obliging them to attempt frequent emigrations, they were inclined to make settlements, where favourable opportunities occurred, to communicate the knowledge of the Gospel to the heathen. In 1735 a number of families from *Hernhut*, a place belonging to Count Zinzendorf, in Upper Lusatia, emigrated to Georgia, in America. Being averse to war, and ordered to bear arms against the neighbouring Spaniards, they removed from Savannah, where they had settled, to Pennsylvania, in 1740, and formed the establishments they now possess at Bethlehem and Nazareth. These settlers soon perceived the distressed situation of the Indian natives, and represented their deplorable case to the brethren at Hernhut. Twelve missionaries immediately came over from Germany, and laboured with various success among the heathen. They had formed three flourishing settlements on the river Muskingum before the late revolutionary war; during which those places were destroyed, and the inhabitants partly murdered and partly dispersed. A number of Christian Indians, who had fled to Upper Canada, returned in 1798, to take possession of their former settlements on the Muskingum, which have been since secured to them by the United States; and they have built a new town, called *Goshen*. In 1736 a missionary establishment was begun at Bavian's Kloof, near the Cape of Good-Hope, in Africa;—1738, in South-America;—1754,

in Jamaica;—1756, in Antigua;—1760, in the East-Indies, near Tranquebar;—1764, on the coast of Labrador, in America;—1765, in Barbadoes;—and the same year, in the Russian part of Asia, *Sarepta* was built, chiefly with a view to bring the Gospel to the Calmuck Tartars;—1775, in St. Kitt's;—1789, in Tobago.

How just the sentiments expressed in an address "upon the probable success of a proper mission to the South-Sea islands," published in London in 1795! "When I see our Moravian brethren hazarding their lives, and blessed in their labours among the frozen mountains of Greenland, and feeding on whale's flesh, to carry the Gospel into the hut of the savage Eskimaux; when I follow them in their travels to Mount Caucasus, on the one hand, or mark them pursuing the wandering tribes of American Indians in their various migrations, and even reconciling themselves to the cabin of a filthy Hottentot, in order to make them know the power of Jesus's blood; I bow before such ardent zeal, and feel the sharp rebuke of my own lukewarmness. I reverence their missionaries, and love the people that thus love the souls of men, for the sake of him who loved us unto death, even the death of the cross."*

From this short sketch of former missionary exertions, it appears that something has been undertaken by the Roman pontiffs, and also by the Protestant churches. But their efforts have been so partial and feeble, that they seem to be the design of party, or the mere palliation of an accusing conscience, rather than an earnest and vigorous intention of prosecuting the benevolent work, or obtaining the professed end. They justify the declaration, that an extensive promulgation of the Gospel had not been seriously attempted; nothing since the primitive days of Christianity, deserving the name, had appeared. The Moravian brethren alone are an exception. They have, in this instance, evidenced much of the genuine spirit of the Gospel, and were probably raised up for the express purpose of preparing the way for what has at length commenced.

* Evangel. Mag. July, 1795.

B.

Present Missions.

BY the present period is intended the last eight or ten years, comprising the close of the eighteenth and opening of the nineteenth century. To exhibit an abridged detail of what has been performed within that time would require a volume. Nothing more than a mere enumeration of the several establishments of Missionary Societies can be here expected.

The Moravian brethren, who heretofore excelled in their exertions to propagate the Gospel among the heathen, have, of late, exceeded their former labours; and other churches, at length, have attained the station they ought to occupy in this benevolent work.

The Moravians have now, in St. Thomas, two establishments; in St. Croix, two; in St. John's, two; in Greenland, three; in North-America, four; in South-America, three; at the Cape of Good-Hope, one; in Jamaica, two; in Antigua, three; on the coast of Labrador, three; in Barbadoes, one; in Russian Asia, one; in St. Kitt's, one; in Tobago, one.—The Rev. G. H. Loskiel (author of the History of the Missions of the United Brethren, &c. translated from the German by C. J. La Trobe), from whom the principal information respecting these missions has been obtained, observes, in the close of his letter, "from very small beginnings the missions of the brethren have increased to about thirty settlements in different parts of the earth, in which nearly 150 missionaries are employed; a number hardly sufficient for the care of above 24,000 converts from among the heathen."

Several animated publications upon the subject of missions engaged the attention of Christians at this period. Among these, the Rev. Mr. Carey's "Inquiry into the Obligations of Christians to send Missions to the Heathen;" the earnest and spirited Letters of Melville Horne, late Chaplain of Sierra-Leone; and a judicious and pathetic Address by the Rev. David Bogue, seem to have made the deepest impression. A train of extraordinary and affecting events in Divine Providence, which, at the time, convulsed many kingdoms in Europe, appear to have been sanctified to the the churches. Pious and excellent men of different denominations, and in different nations, were at once aroused to serious thoughtfulness, to much conversation, and, finally, the forming of Associations, for the express purpose of glorifying the Divine Redeemer, by extending the knowledge of his salvation to the utter-

most parts of the earth. The *set time to build up Zion was come*, and the spirit of the Lord inclined his people to *favour her ruins.*

Mr. Carey evinced his sincerity by becoming himself a missionary, and went, with others, into India. Besides preaching the Gospel to the Hindoos and neighbouring natives, he has been indefatigably employed in translating the Bible into the Bengalese language, and has nearly completed the version. What blessings have attended these labours may be estimated from an extract of one of his letters to the Rev. Dr. Miller, of this city. "I have written an account of the great work of God on the coast near Cape Comorin, to several persons in America. I think when the last accounts came away there had been near 4000 persons baptized there in the space of a few months. About 1000, more or less, by Mr. Gericke, and 2700 by the native ministers. These have all rejected heathenism, demolished their idols, and fitted up the temples for Christian worship."

There were in 1798, nine missionaries employed on the Madras coast: Three in Tranquebar, who depend on the Missionary College at Copenhagen; three at Tanjore; one in Trichinopoly; two at Vepery, near Madras, who depend on the Society in London for Promoting Christian Knowledge.

The following list of Missionary Societies lately erected, will evince a general movement in the Churches for the conversion of the heathen.

In Europe.

The particular Baptist Missionary Society, instituted in 1792.

London Missionary Society, instituted in 1795.

Edinburgh, Glasgow, Aberdeen, Paisley, Dundee, Perth, and Kelso Missionary Societies, instituted in 1796. The most of these are branches of the London Society.

The Netherland Missionary Society, instituted in 1797.

Missionary Society at Basil, in Switzerland; in Berlin, and different parts of Germany; in Sweden and Denmark, of which particulars are not known.

A Missionary Society in England, instituted about four years ago, for sending missionaries to the Soosoo country in Africa, and to the Tartars and other nations in the East. This Society has undertaken to publish a version of the scriptures in Arabic, and has had good success in missionary labours.

In Africa.

The South African Missionary Society, at the Cape of Good-Hope.

In America.

The Missionary Society of New-York, instituted 1796.

The Northern Missionary Society in the State of New-York, 1798.

The Missionary Society of Connecticut, 1798.

The Missionary Society of Massachusetts, 1799.

The Missionary Society of Hampshire, in Massachusetts, 1800.

The Missionary Society of New-Jersey, 1801.

Baptist Missionary Society of Massachusetts, 1802.

Western Missionary Society, composed of the Presbyterian Synod of Pittsburgh, formed 1802.

The General Synod of the Reformed Dutch Church have, since the year 1789, made annual collections in their Churches, and constituted the Classis of Albany a Standing Committee for missions. They have sent several missionaries upon the frontiers, and some into upper Canada. In 1800 they had six.

The Episcopal Church, in General Convention, 1792, resolved to collect a fund for missionary purposes, and have made some efforts to send the Gospel among the frontier settlements. In a subsequent General Convention the business was left to the Convention of each State, in consequence of which, the Episcopal Church in the State of New-York have established a Missionary Society, supported by annual collections, and there are now employed three missionaries.

The General Assembly of the Presbyterian Church began, in 1789, to form missionary plans. The Assembly itself managed the business of missions until 1802, when they chose a *Standing Committee of Missions*. For a number of years there have been from six to ten missionaries employed under the direction of the Assembly. There are, at this time, under the care of the Assembly and the Synods of Virginia, Pittsburgh, and the Carolinas, about twenty missionaries. Three among the Indians; one black man among the negroes in the Southern States; and the remaining sixteen in the frontier settlements.

From the annual reports of the respective Societies in America, it appears that the frontier citizens, lately emigrated, and destitute of the ordinances of grace, have hitherto been the principal objects of attention. The reports of the New-York Society show a door of usefulness opened among some of the Indian tribes, and considerable success in their missions, particularly in the Tuscarora and Seneca nations.

The London Society stands foremost of any in the world for the magnitude of their plans and the vigorous measures they have pursued. At their first meeting, September, 1795, when about two hundred ministers of different denominations were assembled, it was resolved "to send missionaries to Otaheite, or

some other of the South Sea Islands; and that as soon as possible missions should be attempted to the Coast of Africa, or to Tartary, by Astracan; or to Surat, on the Malabar Coast; or to Bengal, or the Coromandel Coast, or to the Island of Sumatra, or to the Pelew Islands, as providence might direct." Contributions flowed in from all parts of the country, and in 1796 the funds of the Society amounted to eleven thousand and eighty-eight pounds. Before the meeting in April of that year, nineteen missionaries were engaged by the Directors; others were afterwards admitted, and in August, twenty-nine missionaries, destined to the Islands in the South Sea, embarked on board the *Duff*, a ship purchased by the Directors at four thousand eight hundred and seventy-five pounds. The whole expense of the undertaking amounted to twelve thousand pounds sterling. In May, 1797, six missionaries embarked for the Foulah country, in Africa, in a vessel in the service of the Sierra Leone company. Of the missionaries sent to the South Sea Islands, nineteen were left at Otaheite, nine at Tongatoboo, and one at Marquesas. A second company were sent out in December, 1798. These were taken by a French privateer, and none of them reached the place of their destination. In the beginning of the year 1798, eleven of the missionaries left Otaheite and went to New-Holland, where they have been successful in preaching the Gospel.

The London Society sent four missionaries in 1798 to the Cape of Good-Hope. They had two in Canada, and one in Newfoundland. They had also one in India, and have since sent eight or ten more to Otaheite. In 1799 they had sent out above eighty missionaries to different parts of the world.

Among all these vast exertions for the instruction and conversion of the heathen, the mission by the way of the Cape of Good-Hope to the southern parts of Africa, has attracted most attention, and been crowned with the greatest prosperity. The venerable Dr. VAN DER KEMP, of Rotterdam, a physician of improved talents and exemplary piety, offered his service to the London Society, and was received with the respect due to his character. He cheerfully engaged in a mission to Africa, and has penetrated above five hundred miles from the Cape, where he is now successfully labouring with Mr. Edwards and some others, in the conversion of the Caffres. The pious young Kicherer, also from Holland, is employed with Mr. Edmonds and others among the Boschmen, the most savage of all the Hottentot race. The accounts transmitted from these apostolic men, dated from the most inhospitable regions of the earth, excite astonishment and gratitude. The Lord is evidently with them.

The power of divine grace appears to be first exemplified in the most wretched and degraded portion of the human family, as a prelude to mercies to be conferred upon all nations.

The Society of Edinburgh have sent seven missionaries into Russian Tartary. The Emperor Alexander, upon application, proved friendly to this mission, and appears disposed to encourage that good work in any part of his extensive empire. In a letter from these missionaries to the Society, dated at Karass, October 1, 1803, they proposed to redeem a number of young persons from slavery, and teach them the Tartar, Circassian, English, and Russian languages, and the principles of the christian religion. They intended also to publish a translation of the scriptures in the Tartar language; and as soon as they were sufficiently masters of the Cabardian, to translate, at least, a part of the scriptures in that language. They also mention their intention to circulate short religious tracts through the eastern parts of the Turkish empire, in the Turkish and Arabick languages.

Sufficient documents are not at hand to furnish a catalogue of all the missions now supported, much less to determine the number of missionaries at present employed in different nations. A history of these establishments, it is said, is preparing, and will soon be published in Britain, which cannot fail of proving an interesting and acceptable work.—From the imperfect outlines here drawn, a view of the subject may be taken. Attend to what has been done within the last ten years. Estimate the greatness of the design, and the promptitude and extent of the execution. Consider all this as only a small portion of the plans formed, only the first stirrings of the spirit which now invigorates the Churches. Compare the whole with what has heretofore been attempted, and then decide whether it does not constitute a new and distinguished epoch in the history of the Church.

C.

Isaiah xxvi. 17, 21.

IT was said in the Discourse, that little respecting the intermediate space between the opening and the close of the New Testament dispensation, could be expressly collected from the prophecies of the Old Testament. Among the exceptions to this observation, is a remarkable prediction in Isaiah xxvi. The Church, under the Gospel dispensation, is, in this and the preceding chap-

ter, the *principal* subject of prophecy. Zion is introduced singing. A song is always, in the prophecies, a symbol of the enlargement of the Church. In verses 17, 18, she complains of feeble and ineffectual efforts in extending the interests and kingdom of her Redeemer. *We have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.* She receives in answer the consoling promise of a period when she shall make vigorous and successful exertions, and no longer complain of abortive labours; when converts, numerous as the morning dew, shall join her standard. *Thy dead shall live. Awake and sing—thy dew is as the dew of herbs.* No season or time is particularly ascertained when this promise will be accomplished; but another event is foretold, and immediately connected with this. A judgment, a singular judgment, inflicted as the punishment of a peculiar and enormous crime, is mentioned. The event is represented as inevitable; the Lord's people may not pray for its removal, but are directed to fly to their chambers and hide themselves, until the *indignation be overpast. For, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.* The terms here used, compared with parallel expressions in the Revelation, put it beyond a doubt that the blood of the martyrs is intended, and the punishment predicated is the avenging of that blood. This is introduced as a coetaneous event with the enlargement of the Church. Whenever that precious blood begins to be avenged, then Zion will sing of mercy as well as judgment; then a new and prosperous ministry will arise in the Church, and her borders be widely extended.

The death of the martyrs under *imperial Rome* has been considered as fully avenged at the overthrow of that form of government, when, by terrible dispensations of Providence, the persecutors were exterminated.* Whatever may be determined upon that difficult question, it is certain, that the debt contracted under *Rome papal* has never yet been discharged. As the closing period of the Old Testament was the time of reckoning for *all the righteous blood shed upon the earth*, under that dispensation; so the close of antichrist's reign will, probably, according to the analogy of the divine proceedings, be the set time when the precious blood of the saints, shed by antichrist, will be disclosed and avenged. Omnis enim persecutio et afflictio ecclesiæ veræ ac confessorum veræ religionis caussa fidei instituta hac ipsa

* See commentators upon Rev. vi. See also LACTANTIUS *De Mortibus Persecutorum.*

persecutione et afflictione (*Maccabaica* nempe) epiphanica involuta fuit.—Vidit ecclesia Deum variis casibus et temporibus e *loco suo* prodeuntem, et caussam ecclesiæ suæ sanguinemque servorum suorum injustissime mactatorum vindicantem.—Neque enim tot confessorum et martyrum proximorum duorum sæculorum occidiones injustissimæ et sanguis justorum in lanienis Albigensibus, Merindoliana et Caprariensi, Parisiensi, Hibernica, horrendo ac detestando exemplo, profusus, a terra et aqua absorptus, hactenus expiatæ sunt, nec eorum nomine divinæ justitiæ pro merito caussæ et scelerum iniquitate ac gravitate litatum videtur. Veniet tempus *judicii* perfecti, quo caussa religionis et confessorum ejus, mactatorum propter testimonium Jesu, in publicam protrahetur lucem; sanguis justorum clamans vindictam, retegetur, et defensores horum atrocium scelerum, qui ea orationibus aut scriptis tegere, excusare, aut palliare studuerunt, pudefient.—VITRINGA *in loc.*

D.

The Apocalypse.

THE APOCALYPSE at first view appears dark and unintelligible. Many who receive it as a precious portion of the sacred volume, suppose this book, with some parts of Ezekiel, Daniel, and Zachariah, to be intended solely for the use of the Church at the close of the New Testament dispensation. The discordant sentiments, and different explications of learned and pious commentators, who profess to have studied it with attention, seem also to discourage any further attempts to discover its meaning. But, let it be remembered, this is not a closed book. Some parts, at least, are easily comprehended. Our blessed Jesus, who opened the seals, has given it to his people for their immediate instruction; and upon those who faithfully read and improve it, has pronounced his blessing. As the season approaches in which the Lord is about to fulfil his promises, he will, no doubt, direct the attention of believers to this *sure word of prophecy, which is as a light shining in a dark place*, that they may know what he is performing, what they have to expect, and for what they are especially to pray.

It is the character of all prophecies to be in some measure obscure. Many reasons are obvious why they ought to be so. Nor can this detract from the wisdom and authority of the divine oracles. When the *subject*, the *language*, and the *order*, adopted in

the Apocalypse are understood, it becomes sufficiently accessible, and will be found a source of delightful and edifying study.

The SUBJECT is introduced in the first chapter, and comprehends the things which *were*, and those things which *were to be hereafter*. The things which *were*, respected the state of the Church and religion at that present time, of which the seven Churches in Lesser Asia exhibited a specimen. The things which *were to be*, comprise the whole future dispensation of the New Testament, until the mystery of Redemption be finished. These future events are divided into two great periods. The *first* relates to the adverse state of the Church during the protracted interval of her sufferings, when oppressed with errors and persecutions, she would gradually retire from public view, and after a long concealment,* again, by gradual steps, be brought forward, and, finally, triumph over all her enemies. These changes, including only so much of the history of the world as is immediately connected with the fate of the Church, are introduced in the beginning of the fourth chapter, and extend to the close of the nineteenth. They are depicted by seals, trumpets, and vials, which open the different scenes, and exhibit the succession of those momentous events. Various hieroglyphics and visions, interspersed with literal explanations, and frequent episodes of the most sublime devotion, enliven and elevate the interesting predictions. The *last* period respects that prosperous state of the Church, when the whole world shall know the Lord, and serve him in spirit and in truth. This is described in the twentieth and two following chapters, which delineate what is commonly called the MILLENNIUM.

The LANGUAGE of the Apocalypse, like the prophecies of the Old Testament, is partly symbolical and partly alphabetical. In the principal predictions both languages are found. The symbolical is usually first introduced, and then an explanation follows in plain words. The symbolical language is of the nature of a picture,† representing the thing intended by a figure or emblem, instead of expressing it by its name, or describing it by words. This is called hieroglyphic (hieros gluphō, sacred sculpture), and was the ancient mode of writing, in the first stage of that art, before the alphabet was invented, and is still practised by some na-

* The Church was never so completely hidden as to be wholly invisible. In her most obscure state the enemy always knew where to find her.

† In a late Commentary upon the Revelation, by Dr. Brice Johnson, the reader will find the most satisfactory explanation of the symbolical language. This Commentary is, perhaps, the best of any published upon the Apocalypse, and ought to be consulted by all who wish to obtain a satisfactory view of the prophecies recorded in that book.

tions. It was certainly very suitable to revelations communicated in visions; since it shows the very thing which the prophet saw, and thus leaves the vision entire upon record, still to be seen and studied by the Churches. As it respects simple objects and events, the hieroglyphic writings are the most unequivocal of all others. They are equally intelligible to people of all tongues and nations. A picture needs no translation. Provided the symbols have a fixed and determinate meaning, there will be less ambiguity or possibility of mistake in this than in any other mode of writing. If the same figure or hieroglyphic always means the same thing, it cannot be misapplied. Those who have examined this circumstance with the greatest accuracy, have found that the Holy Spirit has, without any deviation, always employed the symbols in one uniform method, and that the prophets for ever introduce the same figure in the same primary sense.

With respect to the ORDER maintained in this book, it is observable, that a whole series of events, as they are to succeed each other, are commonly introduced in one general exhibition; after which, many of the particular events belonging to that series are again brought into view, and, with some concomitant circumstances, more minutely described. This accounts for the repetitions and apparent perplexities which so frequently occur; and, without attending to this, a labyrinth of errors cannot be avoided. Another rule respecting order is, that whenever a number of visions or predictions immediately follow each other, in an uninterrupted course, there the order of events, in regard to the time of their respective accomplishment, is always to be considered as strictly expressed.

E.

The Reformation.

THE hieroglyphic in the vision, recorded Rev. xiv. 1, 2, 3, 4, 5, exhibits a number of sealed persons in a conspicuous station, standing with a Lamb, and singing a song which the world could not understand. The literal exposition describes the character of the sealed, by such accurate and distinguishing marks, as renders it impossible to mistake the intention of the prediction.

The whole of this vision corresponds so exactly with what we find in the seventh chapter of this book, that we must refer to that passage to understand the meaning of this. Previous to the pro-

plecies respecting an inimical power, which would be permitted to tyrannize, for many centuries, over the Church; it pleased the Lord to give assurance, that a seed should be preserved, who would maintain the truth, and hand it down inviolate to posterity; a people who would know the Redeemer, and be known and owned of him, as his faithful disciples. Accordingly, in the seventh chapter, before the scenes of defection and the consequent judgments open, the seal of God is affixed upon a number of persons. A seal is an appropriating mark, and serves as a pledge of distinction and preservation. *The foundation of God standeth sure, having this seal, the Lord knoweth them that are his.* His people *are sealed with the Holy Spirit to the day of their redemption.* And *as they name the name of Christ, so they depart from iniquity.* Those who were sealed were such as answer to this description. Their faith would be *built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone;* wherefore the symbolical number of twelve, the number of the patriarchs, squared by twelve, the number of the apostles, is used; and this is multiplied by one thousand, in reference, probably, to the thousand years of the Millennium, when such sealed ones would be multiplied a thousand times: to these the names of the tribes of Israel, not in regular order or exact enumeration, are annexed.

This hieroglyphic denotes, that during the long despotism of antichrist, when the Church would fly into the wilderness, the great body of professing Christians would be insincere and corrupted: that a true spiritual Israel would, notwithstanding, be always preserved; that these, compared to the great mass, would be very few; that the sealed should not be confined to any particular tribe or denomination; that their sincerity would be known and acknowledged by none but their divine Master; and, finally, that they should be certainly preserved from the defilement of idolatry or spiritual adultery. By the prediction, then, in the seventh chapter, an assurance was given, that the Lord would have a faithful people in the worst of times. Although the world might hate them, and antichrist attempt to wear out the saints of the Most High, yet there should be a number, not always exactly the same, but always, during that state of the Church, comparatively few, who would cleave to the Lord, and be upright before him. They were the SEALED of God, and would therefore escape the superstition and pollution of the times. They were *written in the Book of Life of the Lamb*, and they were excepted from the number of those who worshipped the Beast. They were

the elect of God, and it would be impossible to deceive them to their final destruction.

Look now at the first vision in the fourteenth chapter. We have here the same number of the sealed, the same character, and under the same symbolical name with those in the seventh chapter; which renders it evident that the same identical people are intended, with this difference only, that here they appear openly as a Church. They are, therefore, represented as standing upon mount Zion, the symbol of the Church, with their once crucified Saviour at their head; and there they sing. They sing the very song which believers had sung in secret so many ages. They anticipate the very song which the Church will sing when her sufferings are ended. But yet their song is known only to themselves; which proves it refers to a time wherein the Church is still circumscribed and unacknowledged by the world—that she is not yet fully emancipated from the wilderness.

To what can this refer, but to that which was accomplished at the Reformation? Nothing ever happened before that period, which corresponds with this vision; but what was then effected, completely answers to the hieroglyphics and literal explanation. Then the sealed of the Lord were brought to public view. Then the faithfulness of God to his promise in preserving such a people, appeared. Then the blessed Jesus vindicated his cause, honoured his Gospel, and showed himself to be the Saviour of his Zion. Then antichrist began to consume before the word of the Lord, *the spirit of his mouth;* and a pledge was given that the Church would be safely preserved during the remaining space of her wilderness state.

We may undoubtedly expect that so great an event as the Reformation would be somewhere specifically foretold in the prophecies. Lesser concerns are declared; and would not the Lord notify a blessing, a change in their condition of such a magnitude to his faithful people, who were waiting for the consolation of Israel? But unless this vision refers to it, where is the prediction which expressly notifies that event? In general terms, it is, indeed, throughout all the prophecies, sufficiently ascertained that the Church shall be safely protected and finally victorious. But no where, excepting in this vision, is she exhibited in the dignified attitude and singular character, by which she was particularly distinguished at the Reformation.

By what marks or rules of exposition is it possible to determine the meaning of a symbolical prophecy more satisfactorily than by those before us? The vision, which is distinct and complete, evi-

dently refers to a particular object, and from the sublimity and striking hieroglyphics here introduced, must indicate something great and interesting. It contradicts all regard to order and propriety, to crowd unnecessarily the accomplishment of a number of prophecies respecting distinct events into one short period of time. There is no necessity, therefore, to look forward to the commencement of the Millennium for the fulfilment of this prediction, as some commentators have done. It is already fulfilled. What happened in the beginning of the sixteenth century was the specific event here foretold. It will, indeed, be again and again accomplished at every great display of the Church, as she advances in her prosperity; but the Reformation was the first and particular period intended in this prophecy.

F.

The Fall of Babylon.

As in every age there have been, so at this day there are, many worthy characters in the communion of the papal hierarchy, who abhor the practices which have dishonoured that power, and are eminent for their talents and virtues. Such distinguished individuals must not be offended, when the declarations of scripture are faithfully explained, and compared with facts which cannot be denied.

The prophecies are numerous which announce the rise and exploits of a pernicious adversary, who would introduce a form instead of the power of religion, blend the worship of God with temporal interests, and attempt to change the kingdom of Jesus Christ into a kingdom of this world. The adversary is described by so many marks, that it is impossible to mistake him. A picture delineating every feature, and exhibiting in various lights a striking likeness, determines with greater precision who is intended than could be done by even naming him. The name might be disputed as symbolical, but the portrait can admit of no question.

The duration of this inimical power is limited and ascertained with great precision. Daniel predicts that he shall continue for *a time, and times, and the dividing of time.* The same symbolical number is expressed in the Apocalypse by *a time, and times, and half a time;* again by *forty and two months;* and again by *a thousand two hundred and threescore days.* By specifying the period under such various computations, we are taught, not to

understand them in a literal sense, as intimating only three years and an half, but as symbols of a much longer time, where a day is put for a year. Agreeably to this construction, which may easily be proved to be just and scriptural,* 1260 days, reckoning 30 days to a month, the manner in which the year was anciently divided, amount to 1260 prophetic years. The difference between the solar and prophetic year, of five days and a few hours, makes, in this long period, without regarding a small fraction, 17 years. This deducted from 1260, leaves 1243; the precise time represented by the symbolical numbers of 42 months, of three years and an half, and of 1260 days; all of which express the same period of time. This is the whole space of the reign of antichrist. 1243 years shall that enemy oppress the cause of truth and righteousness. So many years the Church will be in the wilderness. So many years the holy city will be trodden under foot by the Gentiles. And so many years the two witnesses shall prophecy, cloathed in sackcloth. If now we can determine the time when this dark period commenced, we may immediately, by adding 1243 years, ascertain when it will terminate.

It is impossible within the compass of a single note, to do justice to an inquiry so intricate and important. Those who wish to obtain extensive information, may read what Mede, Vitringa, Daubuz, Lowman, Durham, Fleming, Whitby, Bishop Newton, Johnston, and other learned men have written upon the subject. To confirm what was asserted in the Discourse, that the latest calculation which has been, or can be made of the fall of antichrist, extends that event to the year 1999, is all that is here intended. A few observations will suffice for this.

As the introduction of errors into the Church, and the consequent decline of truth and piety were gradual, it is a difficult task to fix, with precision, the exact time when the reign of antichrist commenced. This accounts for the variety of opinions and calculations which have appeared. The earliest period which can be suggested is the year 325. The civil establishment and extensive favours conferred at that time by Constantine, have been celebrated by many as the brightest era and most prosperous event ever experienced in the Church. But others, who form a different estimate of the friendship of the world, have viewed the imprudent zeal of that Emperor as productive of the greatest disasters, and more pernicious to the interests of true religion, than the fiercest persecutions had ever proved. They therefore date the rise of antichrist from that fatal period. To this, if 1243

* See A. Frazer, "*Key to the Prophecies*," part ii. sect. 2.

years be added, the close of his reign would be in 1568, about the very time when the Reformation was consummated. Hence some learned and good men have maintained, that antichrist then fell, and that the Millennium then began. But since that period, many cruel persecutions have exhibited terrible proofs that antichrist was not fallen. And surely Satan was not then, nor is he yet, bound in chains; wars have not ceased; nor is the kingdom of righteousness and peace universally prevalent.

Antichrist is described under the symbol of a beast. And ten horns or kings are said to receive their power one, or at the same hour, with the beast. Some have therefore held, that the reign of antichrist commenced as soon as the Roman empire was divided into ten different kingdoms. These kingdoms were not formed until the year 456. If to this be added 1243, the end of the reign of antichrist would have been in the year 1699.

It is predicted, 2 Thes. ii. 7, 8. *He who now letteth will let, until he be taken out of the way, and then shall that wicked one be revealed.* This some have understood to intimate, that as antichrist could not appear during the government of the Roman emperors, so he would arise *immediately* upon the removal of that power, which, during its existence, hindered his domination and tyranny. The Roman empire was not wholly dissolved until the deposition of *Augustulus*, the last who reigned over the eastern and western empire. This happened in the year 476, which would extend the fall of antichrist to 1719. But neither of these calculations correspond with facts. The premises upon which the conclusions rest, are, of course, not accurately determined.

Two periods which respect the immediate formation of the Roman hierarchy, either in regard to its spiritual or civil constitution, are most distinguished, and from one or other of these, the soundest calculations appear to be formed.

The gradual decline of the Church had reached the lowest point of depression, when the Bishop of Rome assumed the absurd title, and began to exercise the tyrannic power of, Oecumenical or universal Bishop. This happened in the year 606. Then a beast was seen in the Church. Then the ten horns or kings submitted to his usurped supremacy. And then the papal hierarch called himself the Vicar of Christ, and might be legitimately recognised as antichrist. If to this date we add 1243, the period of his fall will be in 1849—A period which some present, certainly our children, may live to enjoy.

Others conceive, that as a *Beast* and a *Horn* are, in prophecy, symbols of organized civil power, the former conveying the additional idea of *rapacity* and *cruelty;* and, as antichrist is

considered as one of the heads of the civil empire and the image of the former Beast, that his rise must be dated from the time when the Bishop of Rome became a temporal prince. Then he blended what in their natures are essentially distinct and ought to be for ever separate. Then he completely answered to the import of the symbols, and gained the succession assigned him for his reign or government. This took place in the year 756, to which when 1243 are added, we are brought to 1999, the year immediately preceding the commencement of the Millennium. To this last calculation the most celebrated commentators appear to incline. The former, however, is not without its learned and pious advocates.

When the disciples inquired respecting the future events of his kingdom, our Lord told them it was not for them to know *the times or the seasons which the Father hath put in his own power*. The answer also of the angel to Daniel, chap. xii. implies some uncertainty in relation to the *precise* time for the accomplishment of at least some of the prophecies. But this was not intended to dissuade from the study of prophetical scripture, to which the people of the Lord are often exhorted and encouraged; but to suggest suitable humility and patience. Much has been revealed to the Church since the ascension of the Saviour. It hath pleased the Father, by *the revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass*, and enough is communicated for the exercise of their faith, and hope, and prayer. Whatever difficulties then may be attached to this inquiry, it is sufficiently and satisfactorily ascertained from every calculation and every mark which distinguishes antichrist in prophecy, that if his fall doth not come sooner, it cannot be later than 1999. This is the result of the latest date which ever has been, or which indeed can be fixed for that event. It must therefore at farthest arrive within 200 years from the present day.

G.

The Millennium.

THE Millennium has been mentioned in the Discourse, and considered as a point to which our calculations refer: it may therefore be expected that some observations should be made upon its nature, its commencement, and duration.

1. With respect to its nature, or what is meant by the Millennium. The term is composed of two Latin words, which signify 1000 years. It is taken from Rev. xx. where this number of years is repeated six times in describing the same period. During the first ages of the Church, the doctrine of the Millennium was familiar and acceptable. Under the gloomy reign of antichrist it seemed to be nearly forgotten; and some extravagant sentiments of wild enthusiasts, who occasionally revived it, rendered the very name disreputable and odious. But with the revival of religion and learning at the Reformation, when the study of the sacred scriptures was encouraged, the attention of the Churches was again turned to this important subject; and as that blessed period approaches, it becomes the object of more serious inquiry to the Lord's people, who are waiting for his salvation.

All Christians believe that an exceeding prosperous and excellent state of the Church is expressly foretold; and that this is reserved for the last days, or the closing period of the New Testament dispensation. But as to what will constitute that state, or wherein its distinguishing properties will consist, all Christians are not so unanimous.

Various sentiments respecting the Millennium have been advanced, agreeably to the different rules of exposition, and different views respecting the order of events, which have been adopted. Some of these are fanciful, and the fruit of an unlicensed imagination; others are supported by ingenious arguments, and advocated by writers whose celebrity command respect. It is not practicable here to enumerate all these, much less to attempt to refute them.

Those who contend for a literal meaning in every prediction, and refuse to admit any hieroglyphics, symbols, or figures in the prophecies, have formed ideas of the Millennium which would, in a great measure, change not only the moral but the physical state of the world. In this view, among other important events, they expect that the Lord Jesus will personally appear and remain present and visible in his Church during the space of 1000 years;

and that the martyrs will be raised from the dead, and dwell and reign with Christ during that time on the earth. Expositors who are better acquainted with the style of prophecy, have adopted a construction more correspondent with the procedure of Providence, and with the language and uniform doctrines of scripture. They therefore understand the predictions as expressing, not the personal presence of Christ, or the actual resurrection of the martyrs; but the abundant grace and spirit of Jesus with his Church, and the character of his people at that day, who in principles and conversation will be similar to the martyrs. As John, who had the spirit of Elias, was designated by that name in prophecy, so all Christians will then have the spirit of the holy confessors, who sealed their testimony with their blood. A high degree of sanctification and zeal is represented by the striking figure of the resurrection of the martyrs.

Others have evidently inverted the order of events. The scheme which merits most attention, of this class, is that which considers the Millennium to be the day of judgment—A day which will then commence, and with its awful process, comprehend the whole space of 1000 years. But so many express texts of scripture, so many interesting doctrines of our holy religion, and such singular events which are to happen subsequent to the Millennium, and which indicate the continuance of the world, oppose this sentiment, that it appears surprising that minds so well informed should ever have adopted it.

Let it suffice to observe—that by the Millennium is not meant a fifth monarchy, which in its constitution or mode of administration will be similar to the four preceding—that the kingdom of Jesus will never be a kingdom of this world—that it will not interfere with other kingdoms any farther than to sanctify them, nor change the political relation of nations, only so far as they may oppose the interests of true religion. This interference in the nature of things must produce great revolutions; but the change will be for the better, and terminate in their security and happiness. The Redeemer will reign in the hearts of men, and his rule and dominion be at the farthest possible distance from what forms the courts, the revenues, and ostentation of civil policy.

In a word, there is nothing in our idea of the Millennium, that, on the one hand, accords to the crude notions of Chiliasts, who represent it as a state opposed to the spiritual nature, and unworthy the holy object of the Redeemer's kingdom. Nor, on the other, is there any thing in the universal propagation of the Gospel and its final success in the Millennial period, which insinuates that all men, whatever may be their principles and character,

shall be saved. The propagation of the Gospel, and the use of appointed means to bring sinners to repentance and faith, proceed upon principles directly opposed to universal salvation.

The most scriptural, rational, and connected sentiment respecting the Millennium, is that which simply considers it as a period in which the knowledge and influence of the everlasting Gospel shall be extensively experienced. A space of one thousand years, during which the whole world shall profess the Christian religion, and all nations submit to the righteousness and authority of the blessed Jesus.

This happy state is frequently and copiously described by the prophets. Their phraseology is so singular, that the subject, wherever it is introduced, can be easily distinguished from every other. They describe it as a period in which truth and holiness, peace and joy shall every where prevail. The abundance of grace, and the plentiful effusion of the Holy Spirit in that blessed season, they compare to a river issuing from the temple and rolling its salutiferous stream, deep and broad, into the ocean, diffusing health and life wherever it flows. The change produced in the temper and conduct of men is represented by a renovation of the natural world, and the taming of the fiercest beasts. The superior happiness of that period is considered as bestowing additional splendour to the heavens, and increased fertility to the earth. To inculcate the magnitude of the event, and its blessed consequences to a world which had long groaned under crimes and miseries, the most affecting images are introduced, and the force of language is exhausted. But there is nothing in these figurative descriptions of the prophets improper or extravagant. There is nothing in our construction and view of their predictions enthusiastic, impossible, or even improbable, not although many of the descriptions should, as some believe they will, obtain a literal accomplishment. If the religion of Jesus be from God, as it certainly is, we may expect a time will come, when that religion shall exert its fullest energy, and be completely experienced in all its train of happy consequences throughout the world; when it shall triumph over every false religion, and all the nations of the earth be blessed under its benign influence. This expectation is not hypothetic or problematical; it is confirmed by the infallible word of promise, which has given the fullest assurance of that desirable event.

The essential ingredients of the Millennial period are,—the knowledge of the truth when all shall be taught of God—the holiness that will prevail, when men of every rank and station shall live by faith, and whether they eat or drink, do all to the glory of God—the union of the visible Church, when no longer divided.

the same doctrines, ordinances, and government, will constitute one body—the abundant influence of the Holy Spirit as the sanctifier and comforter; whereby communion with the Father and the Son will be richly enjoyed; the means of grace become *wells of salvation;* and every act of worship *a feast of fat things*.—Civil government will not cease; it is the ordinance of God, and, while society remains, is essential for the maintenance of order; but rulers, by whatever name they may be distinguished, or with whatever authority they may be invested, will then no longer abuse their power, seek their own advancement, or injure religion by their wicked examples and iniquitous policy. Animated by the spirit of Christ, they will be his servants, and promote the glory of God, the honour of the Saviour, and the happiness of mankind. Crimes will be extinct in the same proportion that covetousness, pride, and revenge are subdued. *The wickedness of the wicked will come to an end*, when love, gentleness, goodness, and all the fruits of the Spirit abound. Peace will prevail, peace with God and peace with man. *Wars will cease unto the ends of the earth.* Then *they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.* The effects of temperance will be health and great longevity. An active and useful life will be crowned with a serene and fruitful old age. Individuals, families, and nations, by believing in Jesus and obeying his word, will be exempted from the calamities produced by unsanctified passions, and the world be blessed under the reign of Messiah.

2. When will the Millennium commence? This is the next inquiry. All the predictions concerning that happy period, refer it to the close of the New Testament dispensation. It is to be in *the latter days*, in *the last times*. The *mountain* is the last state or form, in which *the stone cut out without hands*, after destroying the image, is to appear. But, there are indications respecting the beginning of this period, from which we gather more than probable conjectures—1. From the uninterrupted order of events, as arranged in the Prophecies. What relates to the Millennium is introduced in the Apocalypse as immediately following the destruction of Babylon or antichrist. But this destruction we know, from the latest possible date, cannot be beyond the year 1999. The Millennium, therefore, which is the next event in succession, will commence in the year 2000. But—2. The number *seven*, so often used in scripture, appears to have given rise to an ancient calculation, said to be familiar among the Jews long before the coming of Christ:—"Two thousand years before the law (or before

Abraham); two thousand years under the law; two thousand years under the Messiah; then cometh the Sabbath." This, upon the strictest examination, may be found to correspond with what we are authorised from scripture to expect will be realized.

The time employed in creation; the institution of the sabbath; the numerous sabbaths, not only of days, but of weeks and years; all measured by seven, have put a singular mark upon a seventh portion of time from the earliest period of the world. The same number is sanctioned in the Apocalypse, and rendered peculiarly distinct and remarkable. To this general observation we may apply the argument of Paul to the Hebrews, chap. iv. where he speaks of a great *sabbath* or *rest*, which remaineth for the people of God; and the words of Peter, 2 Epis. chap. iii. where he not only asserts that *one day is as a thousand years, and a thousand years as one day with God;* but reasons upon this calculation of time, to refute scoffers and establish believers in their expectation of the *new heavens and a new earth.* The most candid and critical exposition of these passages, especially when compared together, and both considered in connection with the peculiar emphasis God has, throughout his whole word, and in every dispensation of his Church, put upon the number *seven*, lead us to conclude, that the seventh Millenary period will be as much superior in every thing respecting religion, to all the preceding periods, as the sabbath excels the ordinary days of labour: That, therefore, the Church may hope that seventh portion of time will be the great sabbath of the world. With the opening of that period we expect the Millennium will commence.

3. The duration of the Millennium, and what from prophecy we learn is to follow that period, include the remaining inquiry upon this subject. From its name it is determined to be a thousand years. The only question upon this number is, whether *years* must be here taken symbolically or literally. If the first, a day for a year, it would amount to the prodigious term of 160,000 years. But it is not here a symbolical number. Smaller things are always used as symbols for greater. Hence days for years. But years being the greatest periodical revolution known to the ancients, were expressed literally. We are undoubtedly in the Apocalypse to take it thus, and to understand this number as expressing strictly one thousand years; a seventh portion of the great Millenary week.

As the Millennium will be immediately preceded by a terrible conflict, which is the last struggle of the antichristian adversary, called in prophecy the battle of *Armageddon;* so after the thousand years are expired, Satan, who during that whole period had

been bound, *will be loosed out of his prison*, and new and unexpected troubles will immediately arise in the world. These are said to be conducted by an enemy called *Gog and Magog*. Ezekial has plainly foretold and fully described this event. In the Apocalypse the time when it will happen is fixed. The discomfiture of this last adversary, the victory in this last battle in which the Church will ever be involved, closes the scenes of Revelation, as to the state of the Church in this world. It has pleased God not to inform his people what will be the subsequent train of events. It is enough to know that captivity will then be led captive, and all but the last enemy, Death, be already put under the feet of our conquering Immanuel. But when the whole mystery of salvation will close; when the day of judgment will open, and the dead arise, is not revealed. This no man knoweth nor may know. How long after the defeat of Gog and Magog, before the blessed Jesus will come *to be glorified in his saints, and admired in all them that believe*, is not declared. From the state of things which appear to be then fully ripened and brought to a crisis, we may conclude, it will not be very long before he will appear *the second time, without sin*, for the complete and eternal salvation of his redeemed family.

H.

The Martyrs avenged.

THE astonishing events which distinguish the close of the last century are already considered by some of the most enlightened and pious ministers in Europe, as the commencement of divine judgments for avenging the blood of the martyrs. In the Evangelical Magazine, an excellent periodical work, published under the immediate inspection and auspices of these ministers, there is a review of a sermon upon the death of Louis XVI. where they observe: "There are few instances in which the retributive justice of God has been more evidently displayed than in the late melancholy events which have taken place in that unhappy nation.

"By all the readers of ecclesiastical history it must have been observed, that France has produced a greater number of martyrs and confessors for pure Christianity than all the other European nations. Exclusive of the *Waldenses* and *Albigenses*, the sufferings of the Protestants in that kingdom, from the reign of *Francis*

the First to the period of the Revolution, have been both numerous and extreme.

"When employed in perusing the details of the disastrous transactions of that country, protracted from age to age, we have been astonished at the marvellous patience of God, and his mysterious providence, in seeming to disregard *the souls under the altar, of them that were slain for the testimony of Jesus*, though they daily cried, *How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?* Now at last, the righteous Jehovah has taken vengeance; and as punishment was long delayed, it has, according to the divine procedure, fallen on its victims with the greater severity. Nor should it be accounted presumptuous if we say, that God has *marked* the transgressors in the punishment he has inflicted. The King, the Nobles, the Clergy, and the Parliaments of France, who were all united in persecuting the Protestants, do now all share in bitter sufferings themselves. We have seen the Parliaments and Nobles annihilated; the Clergy, who were attached to the hierarchy of *Rome*, driven from their country; and the King put to death. Nor is this all; there is something still more striking. Those streets of Paris, which on *St. Bartholomew's day*, 1572, ran with the blood of the Protestants, are, in the same month, 1792, stained with the blood of some hundreds of Romish Priests: and as the revocation of the *edict of Nantes* banished multitudes of Protestants into every country that would receive them, a decree of the national assembly has driven thousands of the Clergy (the chief authors of the sufferings of the Protestants) into every kingdom of Europe that would afford them an asylum. These remarkable circumstances are so obvious to those who study the providence of God, that it is astonishing they should be so little thought of at the present time. Too many, we fear, have reason to charge themselves with guilt for being wholly occupied with the actions of *second causes*, so as to *disregard the work of the Lord, and the operation of his hands*." Evang. Mag. vol. i. 1793.

I.

Delays compensated.

"THE number of the inhabitants of the earth will, doubtless, then be vastly multiplied, and the number of redeemed ones much more. If we should suppose that glorious day to last no more than a thousand years, and that at the beginning of that thousand years the world of mankind should be just as numerous as it is now, and that the number should be doubled, during that time of great health and peace, and the universal blessing of heaven, once only in an hundred years, the number at the end of the thousand years would be more than a thousand times greater than it is now; and if it should be doubled once in fifty years (which probably the number of inhabitants of New-England has ordinarily been in about half that time), then, at the end of the thousand years, there would be more than a million of inhabitants on the face of the earth where there is one now; and there is reason to think, that through the greater part of this period, at least, the number of saints will, in their increase, bear a proportion to the increase of the number of inhabitants.—We shall be very moderate in our conjectures, if we say, it is probable that there will be an hundred thousand times more, that will actually be redeemed to God by Christ's blood, during that period of the Church's prosperity, than ever had been before, from the beginning of the world to that time." *President Edwards'* "*Attempt to promote Agreement in Prayer*," &c.

K.

Persecutions.

THE sufferings of the Church, during the first three centuries under the Roman Emperors, were exceedingly severe. Christians were continually exposed to the hatred and violence of their Pagan neighbours. Private citizens and subordinate magistrates loaded them with calumny, spoiled them of their property, and grievously harassed them throughout the whole of that period; but there were ten wasting persecutions instigated and inflicted by the express authority of the Emperors. The *first* was by Nero, which began about A. D. 67; *second* by Domitian, A. D. 90;

third by Trajan, A. D. 100; *fourth* by Hadrian and Ant. Pius, A. D. 126; *fifth* by Ant. Philos. and L. A. Verus, A. D. 168; *sixth* by Severus, A. D. 208; *seventh* by Maximinus, A. D. 236; *eighth* by Decius, A. D. 251; *ninth* by Gallus and Volusianus, A. D. 258; *tenth* under Dioclesian, A. D. 300.

Some of these succeeded each other by very short intervals, and were enforced with the most savage barbarity. But fierce and dreadful as they proved, they have been greatly exceeded by the deliberate, systematic, and protracted cruelty of papal Rome. During a considerable portion of the long period in which that idolatrous and apostate Church has prevailed, she may be truly represented as *drunken with the blood of the saints, and with the blood of the martyrs of Jesus.* Pope Julius, in seven years, was the occasion of the slaughter of 200,000 Christians. The massacre in France cut off 100,000 in three months. In the persecution of the Albigenses and Waldenses, 1,000,000 lost their lives. From the beginning of the Jesuits till 1580, 900,000 perished. The Duke of Alva put 36,000 to death. The inquisition, in thirty years, destroyed 150,000. In Ireland, 300,000 were destroyed. And how many have been massacred in other persecutions in France and Piedmont, in the Palatinate and Hungary, none can fully estimate; besides those that have been in the gallies, or that have fled.* Surely the Church of Christ may say, *If it had not been the Lord who was on our side when men,* actuated by such principles, and cloathed with such power, *rose up against us, then they had swallowed us up quick; then the waters had overwhelmed us. Blessed be the Lord who hath not given us as a prey to their teeth!*

L.

Missionary Societies.

"EVERY new society we consider as a new additional ally stirred up in defence of the cause of God; and in its meetings and its proceedings we see a new army raised for Christ, and going forth to fight the battles of their Lord. When this spirit becomes general (as we trust it will) through the Christian Church, there will be a large and noble army of spiritual warriors to carry the

* See Fleming on *the rise and fall of the Papacy.*

conquests of Immanuel through every Pagan and Mahometan country. In a word, here is a confirmation of what has been often suggested of late, that we behold the dawn of a more glorious day than the world has yet seen." *Evang. Mag. vol.* viii. *Nov.* 1800.

M.

The Church hath seen her worst Days.

HATH the Church survived her severest trials? or, are scenes of adversity, beyond what she hath ever experienced, yet in reserve for her? In these inquiries Christians are deeply interested, and their sentiments much divided. Many good and great men entertain serious apprehensions of approaching evils, and cannot divest themselves of anxious fears, that the gloom will actually thicken at the close, that the number of believers will be greatly diminished, errors overwhelm the Church, and true religion be reduced to an extreme point of depression, previous to that enlargement of the Redeemer's kingdom we have contemplated. Others, on the contrary, conceive the worst to be past; and whatever temporal afflictions in the impending dispensations of Providence may await individual believers or Churches, that truth and righteousness, peace and joy in the Holy Ghost will more abundantly prevail, and true religion in its purity and power, from this day prosper in the world, vastly beyond what has ever been heretofore known.

It would be gratifying to the Lord's people to see the arguments on both sides of this question fairly stated. The subject is worthy of a minute and impartial discussion. If some pious writer, who is equal to the task, would carefully investigate what appertains to this inquiry, and meet the fears and wishes of believers with solid and satisfactory arguments, he would bring a message in season to the Churches. Should those fears be well founded, it is time, indeed, with renewed vigour, to gird close the gospel armour, and become fortified with graces suited to a day of conflict and discomfiture. But if such apprehensions are the result of ignorance or unwarrantable timidity, if they are not supported by the word of God, especially if they contradict the word, and oppose the evident procedure of Divine Providence, let them be dismissed. They tend to mar the consolation, suppress the prayers, and weaken the hands of the faithful in the work assigned to this generation.

1. Those who expect greater calamities to be impending, refer —to the express prediction respecting the slaying of the witnesses —to that declaration of our Lord which implies, that at his coming there will be but little faith, and consequently but little holiness, the fruit of faith, in the world—to general intimations in the prophetic word of afflictions, perils, and apostacy, which await the Church antecedent to her enlargement, and mark the latter days—and to existing facts which portend more extensive evils, and in their train of consequences, must inevitably prove ruinous to the interests of religion. From these four arguments the conclusion is principally drawn, that the Church hath not yet seen her worst days.

In Rev. xi. it is unequivocally and pointedly foretold, that the faithful witnesses for Jesus during the reign of antichrist would be greatly reduced, and their situation rendered very distressing. The first is expressed by the symbolical number *two*, the least required to establish an authentic testimony. The last is delineated by their prophecying in sackcloth, an emblem of mourning and grief. This was to characterize them during the long period of forty-two months, or 1260 prophetic years. It is added, *and the beast shall overcome them, and kill them.* And they are described as lying unburied for *three days and an half*, after which they revive, begin their testimony anew in an exalted station, and with their resurrection the enlargement of the Church commences.

The construction put upon this prophecy in its connected parts, is,—that by the witnesses are meant all true believers at that time in Christ;—that the death of the witnesses is a distinct event, and something different from, and more than, the reduction of their numbers or their sackcloth habiliment;—that this is to happen at the very close of the suffering period;—that by their death and unburied state must be understood the total defect of the power of religion, and the entire extinction of life in the visible Church, when a mere profession may still prevail, and the Christian name continue, but all that is observable of the kingdom of Christ will be as a putrid corpse, a body without life;—and, finally, that this deplorable condition has never yet been experienced, but is still to be expected, and will most assuredly be verified. From this conclusion very serious fears are excited. It is expected Zion will soon mourn in deeper sackcloth, and the interests of religion wither and expire. Oppressed with these gloomy apprehensions, many excellent Christians sink under the forebodings of greater evils, and their *hearts tremble for the ark of God.* Our limits restrict us to a brief examination of the first article alone, and

compel us with reluctance to omit what was prepared upon each of the other arguments.

2. Those who can discover light as well as shade enjoy a brighter prospect. They put a different construction upon the passages of scripture produced, and draw a conclusion from existing facts, directly contrary to that advanced by their desponding Brethren.

What is foretold of slaying the witnesses, Rev. xi. must, no doubt, be understood to indicate a very grievous calamity. As this suggests the main argument in the present question, it deserves a distinct examination. Let us ascertain—who are intended by the witnesses—what is meant by their slaughter—who is to perpetrate this horrid deed—and whether this be not already accomplished.

The WITNESSES are usually understood to refer to the Lord's people, the spiritual Israel in the aggregate. But it deserves consideration, whether this general application of the term be accurate and corresponding with the symbols and style of this book. All true believers are indeed the Lord's witnesses. (Isa. xl. 10, 12.) But in the Apocalypse, true believers, during the reign of antichrist, are particularly designated by the 144,000 sealed. So this symbol is used, chap. vii. and again chap. xiv. and this answers to the description of his hidden people under the persecution of Ahab, who were said to be 7000, whom God had *reserved for himself, and did not bow the knee to Baal.* These were distinguished at that time from Elijah and afterwards Elisha, who appeared publicly as witnesses for God and true religion. In analogy to this, it may be alleged, that by the witnesses who were to be slain are meant, not the whole Church, or sealed believers, who served the Lord during the season of persecution, in secret, but those eminent characters whom God, in succession, raised up to bear an open testimony against the corruption of the Church of Rome. Some such appeared in every century, and their names are enrolled in ecclesiastical history to their immortal honour. Those of John Wickliffe, Walter Lollard, John Huss, and others of later times, are to us most familiar. As under the Old Testament many of the prophets and messengers from God, who were emphatically his witnesses, were slain; so under the New, it is here predicted, the same base and bloody work would be repeated. If this explanation be just, it will remove much of the conclusion built upon this prophecy, and exhibit the subject in a different point of light.

But granting that by the witnesses are meant the Lord's people in general, which is perhaps the most natural and correct construction, a second question arises—What is intended by their

SLAUGHTER? This cannot certainly be taken in a literal sense for real death or total extermination, as it relates to every individual believer, since that would imply the extinction of the Church on earth, which never has, nor ever will be realized. It must intend their being brought very low, both as to numbers and privileges, and applies immediately to the sufferings before mentioned. It is evidently added as explanatory of the degree of distress or the extreme point of affliction and humiliation to which the Church in the course of that period would be reduced. It cannot therefore be a distinct event, nor is there any thing in the prediction which determines it as taking place exactly at the close of the 1260 years. If it happens at any time within the limits of that suffering period, the import of the prophecy will be answered.

Of the PERPETRATOR and author of the calamity there can remain no uncertainty. The whole scene belongs to antichrist. To him this desolation is specifically ascribed. He is the tyrant who reduces the number of believers; he makes them prophecy in sackcloth; and he kills them. From this arises, at least, a probable conclusion, that the witnesses have already been slain as much as ever they will be. Turn to antichrist. Look at him. See an old sinner emaciated by a fatal consumption, feeble, despised, and tottering to his downfal! Is it probable that he can now repeat such horrid havock, that he can now inflict such deadly blows as marked the prime of his pride and power? Are not also the character and relative situation of the nations which heretofore aided the beast in shedding the blood of the saints essentially changed? May we not then expect that the faltering hierarch will never again attempt the cruel work; or, whatever may be his impotent enmity or dying struggles, that he will never be able to dishonour himself or disturb the Church any more by persecution?

But it does not rest upon mere probable conjecture. It is reduced to a certainty. The prediction has been fully ACCOMPLISHED. The evils comprehended in this part of the prophecy have been experienced. Every thing intended by overcoming and *killing* the witnesses is fufilled. Those who are acquainted with the history of the Church, during the gloomy period which is justly denominated the iron age of ignorance and cruelty, can entertain no doubt of this fact.

In the twelfth century, the Waldenses (so called from *Peter Waldo)* and the Albigenses (who obtained their name from *Alby*, a city of Languedoc) became very numerous. These were humble and holy disciples of Jesus Christ, and therefore hated and persecuted by antichrist. They fled for refuge to different nations, and

repeated acts of vengeance incessantly followed them. In Germany they were hunted down under the name of Lollards, and every where pursued with fury and death. The fifteenth century was the worst. Then the bloody work reached its utmost bounds, and the enemy might inscribe upon his medal, like Dioclesian, *superstitione Christi ubique deleta*. *John Huss* and *Jerome* of Prague, were burned by order of the Council of Constance, in the year 1416, after which the destruction of the faithful rapidly increased. The *Bohemian Calixtines* were seduced and overpowered, and the *Taborites*,* as they were called, with their brethren in Piedmont and France, were, before the close of that century, nearly desolated. So low were the humble followers of Jesus, during this period, reduced, that with difficulty seventy could be convened to consult upon measures for continuing their Church; so low, that when the remains of that pious people, in the year 1497, sent out four men to travel, one through *Greece* and the *east*, another to *Russia* and the *north*, a third to *Thrace* and *Balgaria*, and a fourth to *Asia*, *Palestine*, and *Egypt*; they returned with the sorrowful tidings, that they found no Church of Christ that was free from error, superstition, and idolatry. Two years afterwards they sent two persons into *Italy* and *France*, to learn if there were any of the old Waldenses alive. These came back with the sad account, that they could find none, but had heard of a few remains of the Piedmontois scattered and hid among the Alps. Not long after this, the remnant of the Taborites were

* So called from mount Thabor, or rather from a town built and fortified by *Ziska*, named *Thabor*. Of these pious and zealous disciples of John Huss, a very unfavourable view is given by the learned Mosheim; "Crudelibus certe sententiis imbuta magna ejus pars erat, et nil nisi bellum ac sanguinem hostium suorum spirabat." To establish this opinion he cites *L. Byzinius*, an obscure author, who represents them as a fanatical, fierce, and sanguinary sect. If this cited passage be genuine, it only proves, that among a people, harassed and led as sheep to the slaughter, there were some individuals, who, when driven to madness by persecution, could not restrain their passions. Mosheim exhibits an accurate and elaborate history of the state of the Church, as far as her fate was connected with political events, or involved in the history of surrounding nations; but we look in vain to that celebrated historian for the real state of religion, which constitutes the most essential part of the history of the Church of Christ. The account of the Taborites, transmitted by those who more justly estimated the character of the humble followers of Jesus, is very different. The pious professor Lampe speaks in another style of them. "Melior vero *Taboritarum*, qui non solum Hussi doctrinam, quoad reliquos articulos, in quibus dissenssum a Romana ecclesia professus erat, recipiebant, sed etiam purioris Waldensium ecclesiæ aureas reliquias inter se fovebant."—F. A. Lampe *Synopsis Historiæ Sacræ et Ecclesiasticæ*. lib. ii. cap. xi. sect. 13.

discovered and persecuted with such unrelenting fury, that few escaped. The last of them suffered in 1512.

Then the witnesses were slain, the desolation was complete. Then the blood-thirsty adversary had *killed* all upon whom he was permitted to lay his cruel hands. Any thing beyond this would, literally, have been a total extirpation.—For the space of *three days and an half*, that is, three and an half prophetic years, the Church was to continue in this low estate. How observable, that just that space of time elapsed from that last martyrdom to the preaching of Zwinglius, who then openly began to testify against antichrist. The next year,* 1517, Luther, the great Boanerges, came forward, and was soon joined by a cloud of zealous adherents, who nobly withstood the rage of the enemy, and boldly defied all the thunder of the vatican.

Then the witnesses began to arise, and *the spirit of life from God entered into them.* In the year 1529, when many Christian princes and chiefs of several nations protested against the edict of Worms and Spires, it might be said that the witnesses *stood upon their feet.* And after the victory obtained over *Charles* by *Maurice* of Saxony, in the year 1552, the witnesses *ascended, and their enemies beheld them;* they attained a high station, and were publicly protected (in the symbolical language, they ascended *up to heaven*); and they have, in some degree, ever since maintained that elevated station, and been greatly honoured and extensively blessed. Whatever partial injuries they have sustained; whatever retrograde steps may have been taken, and losses sustained by the Church since the reformation; or whatever may be the troubles with which she may be called yet to struggle, they never have been, nor ever will be brought so low again. The witnesses have been killed, and their resurrection has commenced. Their desolation was gradual, and their resuscitation will be gradual. It has began, and will increase. The prediction respecting their death is already ACCOMPLISHED. Nothing can, therefore, be alleged from this prophecy to authorize the expectation of any future low estate of the Church, but rather a certain proof of her increase and prosperity.

The remaining arguments to prove that the interests of true religion will decline, and the Church see worse days, which are drawn from SCRIPTURE, may be all answered, by asserting, with-

* That Zwinglius began one year before Luther, see Joh. Hen. Hottingeri *Historia Reformationis Helvetiæ*, tom. ii. lib. 6. Mosheim acknowledges "Zwinglius, quod deffiteri nolumus veritatis partem quamdam jam perspexerat antequam Lutherum publice cum pontifice congrederetur."

out the least hesitation, that there is nothing in the word of God to support such conclusions. The passages which are adduced, when correctly explained, will be found either to refer to what has already been fulfilled; or to express a low state of religion, without deciding the degree of apostacy, and to which the present state sufficiently answers; or, finally, to announce conflicts and trials arising from the dispensations of providence, in which the real interests of religion will not be injured, but actually increased and made ultimately to triumph. *The wall* has been, and will again *be built, even in troublous times.*

Arguments from existing FACTS are more alarming. The three principal classes to which these are reduced, which cannot here be even enumerated, are each of them formidable, and in their inseparable consequences, if permitted to prevail* and become universal, would inevitably prove ruinous to the Church of

* Whoever blasphemes the Redeemer, blasphemes the Creator. He that *honoureth not the Son* cannot honour *the Father*. In opposing revealed religion, it is impossible to avoid opposition to the religion of nature. Deism in theory has its fixed limits; but the spirit of infidelity is as much at enmity against natural religion as revealed; and when once engaged in opposition to the latter, it unavoidably overleaps the boundaries of the former. Infidels may begin against the Bible, but they will end against the light of nature. This unhappy contest always militates against the first principles of moral obligation, and what was simple deism at first, with all its fair pretentions, becomes, when vigorously maintained, actual atheism in the sequel. This accounts for what many consider as a phenomenon in the character which stigmatises infidels; and this confirms, contrary to their intention, the divine origin of that holy system of revealed truths and duties, against which they wage such wicked and fruitless war. In falling upon that stone they break themselves. Ah! when that stone shall fall upon them, *it will grind them to powder*.

After all the writings, labours, and vauntings on one side, and the alarms and fears on the other, what has infidelity gained? Are the deists multiplied? Are they honoured? Is their cause becoming more popular? Is it patronized by many men of information? Whatever may be the answer, as it respects Europe, it is a decided fact, that deism is declining in America. That impious philosophy, which, by its novelty and impudence, imposed upon the public mind, is so destitute of sound principle, and its abettors are detected in so much ignorance or wilful misrepresentation, that not only the wise and good despise and abhor it, but even the young and unexperienced have learned to shun a system replete with blasphemy and stupidity. Many who once inclined towards infidelity, have obtained clearer views. Instead of finding a better religion, they there found none at all. They have penetrated through the cloud, and begin to love their Bible. Booksellers declare this to be the book, of all others, now most called for, and of readiest sale. This is not a favourable symptom for infidelity. Let men read and understand the Bible, and they will be fortified against the sophisms and snares of the ungodly. Let parents recommend this best of all books to their children, and the rising generation will frown infidels and their writings into deserved contempt and oblivion.

Christ. But they will not prevail. They can never become universal.

Zion looks for her enlargement to the sovereign grace and power of her divine Redeemer. In him are all her springs. The LORD is her help and shield, *for vain is the help of man.* There is nothing on the part of sinners which can suggest encouragement or justify despair. Sinners will never submit to Jesus as the Lord their RIGHTEOUSNESS, or be willing to be saved by him *from their sins*, except they are regenerated by the Spirit of God. The Spirit of God gives life to all that live. He renews and sanctifies; he teaches and guides into all truth; he convinces and reproves of sin, of righteousness, and of judgment. By his gracious influences accompanying the word, by his special and effectual operations upon their souls, sinners are enabled to repent and believe. Where the Spirit breathes, whether in the thronged city or the lonely cottage, there religion prospers; without him, names and forms are false and hollow, mere sounding brass or tinkling cymbals.

How soon the Lord can *make a way in the wilderness*, and open *rivers in the desert;* how soon the Spirit can raise a standard, plant his fear and love in hearts which were hardened in profaneness and infidelity, and in the symbolical language of Isaiah, *make the dragons and the owls honour him*, have been evinced in the late astonishing revivals of religion in many places, and particularly in some of the Western and Southern States: a work attended with many singular occurrences, but which has been pronounced, upon the most impartial and accurate examination, to be a signal display of the power of divine grace. These facts refute the fears of desponding believers, and are splendid tokens for good to the interests of religion.

But the most illustrious pledge is found in the missionary spirit which has pervaded the Churches. This has already proved a source of precious blessings to those who have heartily engaged in it, and is an undeniable earnest for the enlargement of the Redeemer's kingdom. It is the greatest event that has happened since the Reformation, and as it stands connected with proximate and remote consequences, is far superior to it. A new era is formed in the Church, and with it a new argument to prove that she is rising to higher prosperity. This is another step in the gradual plan to bring her out of the wilderness. This is another advancement in the resurrection of the witnesses. This insures acquisitions abroad which will abundantly compensate for defection and losses at home. If those who have often been called refuse to come, *the north* shall *give up*, *the south* no longer *keep back*,

and the heathen from the uttermost parts of the earth will *fly* to Jesus, *as the doves to their windows.* If Churches which have long enjoyed ministers and ordinances, abuse their privileges, depart from the doctrines of grace, and sink into formality, the Hottentots and Hindoos, the Tartars and the Indians will *take up the cross,* and shout their Saviour's praise.

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

ANNUAL REPORT

OF THE

DIRECTORS.

IN meeting their Brethren of the Society, on this eighth return of their annual solemnities, the Directors desire affectionately to salute them in the Lord; to congratulate them on the peaceful circumstances under which they are convened; and to join them in grateful acknowledgments to the God of all grace and salvation.

It would rejoice their hearts if they were able to announce to the Society the general triumph of the cross among those heathen tribes towards which their exertions have been directed. But though they have not such pleasing intelligence to communicate; and though the last year has not been without its unfavourable occurrences; yet, among the various articles of information which they are about to present, they have the satisfaction to believe, that there are some which will both gratify and animate the friends of the Redeemer's kingdom.

The prospects of the mission to the North-Western Indians have considerably brightened since the date of the last report. The Society were then informed that Mr. *Holmes* was engaged as a permanent missionary; had fixed his residence among the *Tuscaroras* and *Senecas;* and, though warmly opposed by certain impostors and their adherents, among the latter, was evidently increasing in influence and in usefulness. The Directors have now the pleasure to announce, that the labours of this faithful missionary have been still more eminently blessed in the course of the last year; and that there is abundant encouragement to continue and extend the exertions of the Society in that quarter.

The building designed to serve as a Church and School-house among the *Tuscaroras*, for which the Legislature of this State appropriated a sum of money more than two years ago, and which was not erected at the date of the last report, has been since completed; and is found highly convenient and useful. The erection

of a similar house among the *Senecas*, for which the same provision was made by the State, was attempted in the course of the last summer; but the *warriors* of that nation, instigated by the "Prophet of the Alleghany," and in opposition to the will of the *Sachems*, violently opposed the building of the house, and arrested the progress of the work. This opposition of the warriors, however, is now overcome: they have consented that the building shall go on: and some measures have been taken to obtain from the Legislature an extention of the time allowed for its completion.

The success of the mission among the *Tuscaroras* is daily becoming more apparent and pleasing. Their respectful observance of the Sabbath; their decorum and seriousness in attending on public worship; their proficiency in psalmody; their resolution to banish the use of spirituous liquors from their nation; and their general desire to receive evangelical truth, and to embrace the arts of civilized life, continue and increase. Mr. *Holmes* even expresses a comfortable hope that a number of them have been brought to a saving acquaintance with that Gospel which is *the power of God unto salvation to every one that believeth.* The idolatrous feasts which have been long practised by this nation, in common with the other Indians, have, at length, yielded to more correct sentiments and manners. They have been for some time attended less generally, and with less ardour than formerly; but the Directors are informed that, last fall, an attempt being made by a few of the nation to engage in this disorderly scene, a sufficient number could not be collected to carry the plan into execution, and that nothing of the kind has since been attempted. This is only one of many proofs which have been given, that habits of order are gaining ground in that nation. They are determined, henceforward, to live by agriculture. They anxiously desire, and have already taken considerable pains, to collect all that belong to their nation into one place, that they may enjoy the advantages of the Gospel and of civilization; and express the fullest conviction of the temporal as well as spiritual benefits which are likely to result from receiving the religion of Christ. To this happy event, the animated and zealous exertions of Sacharissa, the chief Sachem; of Prentup, the second Sachem; of Longboard, the chief Warrior; and of the other chiefs, have greatly contributed, who have been indefatigable in their endeavours to promote the missionary cause among their nation.

In the month of December last, *Longboard* passed through this city, on his return from the city of Washington, whither he had gone to transact some business favourable to the collection and civilization of his people. He was accompanied by *John Mount-Pleasant*, an interpreter, and another Indian, all of the same na-

tion. The Directors had a most agreeable interview with this Chief and those who were with him. In this interview *Longboard* declared the resolution of the Sachems, and of the nation to which he belonged, to abide by the good way, notwithstanding all the difficulties that might interpose, and the dangers to be apprehended from the arts of wicked men. He assured the Board of their disposition to maintain an inviolable friendship with the Missionary Society: he expressed an earnest desire that the strictest regulation might be adopted to counteract the designs, and prevent the mischief of those who are unfriendly to the Indians, and to the progress of the Gospel among them; and requested to be furnished with a testimonial in writing, which might certify to his nation, and other Indians, that he had met with the Directors, and that the ties of friendship between them and his nation were confirmed. The Directors returned an answer to the speech of the Chief, declaring the determination of the Society to continue the mission among the *Tuscaroras;* expressing their joy that they were so far disposed to receive the Gospel; and requesting the continuance of their friendship to Mr. *Holmes*, and to the "word of life" which he delivered. To this answer *Longboard* made a friendly reply. He promised to communicate an account of this interview to his nation; requested the prayers of the Society for his safe journey home; begged the Directors to sympathise with his weakness and ignorance, as it was but a short time since he had heard the voice of the Lord; and declared his hope, that his nation would in a few years universally embrace the Gospel.—The Board, after this interview, took an affectionate leave of the Chief and his companions, having furnished them with the testimonials which they requested, and a friendly address to their nation. The Directors also thought proper to present them with a small sum, to assist in bearing the expenses of their long journey.—The Board have since been informed, that this sum not proving sufficient for their purpose, they were under the necessity of borrowing an additional sum in Albany, to enable them to complete their journey.—This loan has been since punctually repaid by the nation, and they have expressed the highest satisfaction, that the white people had so much confidence in them as to lend money to their Chief; and intimated that they considered this as one among the many advantages which had already accrued to them by receiving the Gospel.

Among the *Senecas* the disposition to favour the views of the Society, though less general and decided than among the *Tuscaroras*, is yet apparently on the increase, and ought to be considered, under all circumstances, as highly encouraging. The Di-

rectors not long since received a speech, delivered to Mr. *Holmes* by *Red Jacket*, a *Seneca* Chief, in behalf of his nation. In this speech there is a solemn engagement that the nation will adopt the customs of the white people, with this reserve, that they be allowed, in pursuance of a practice handed down to them by their forefathers, to meet together twice every year; once to offer up thanks to the Great Spirit for their success in hunting, and at another period to express their gratitude for his blessing on their crop of corn. A copy of this speech was retained by the nation, as a memorial of their engagement, and a pledge of their fidelity. When this voluntary transaction is considered in connection with the victory before-mentioned over the influence of the false *Prophet*, and over the opposition of the *warriors*, the Directors cannot help cherishing the hope, that he *who has all power in heaven and in earth*, is about to open a way for the extensive and illustrious triumph of his grace among that benighted people.

Of the promising appearances which have lately attended the North-Western Mission, it is none of the least, that the Indians begin to recognize more distinctly than heretofore, the difference between good and bad white people; between those who visit them for selfish or dishonest purposes, and those who go with the benevolent design of doing good to them and their families. They are beginning to admit the conviction, that it is *possible* for men of the latter character to be actuated by a disinterested desire to promote their temporal and eternal happiness. The Directors consider this as gaining an important point; and hope it will prove introductory to revolutions in the views and characters of these pagans, more radical, and more gratifying to the pious mind.

Mr. *Holmes* returned to this city a few weeks ago, for the purpose of conferring with the Directors and seeing his friends. The Board take pleasure in assuring the Society, that they recieve every year new testimony of the fidelity, zeal, and diligence of this Missionary, and consider his labours as promising great usefulness to the cause in which he is engaged. From the representations which he has made, and from an attentive view of all the circumstances which have come to their knowledge, relating to this Mission, they have been induced to think some new arrangements necessary for prosecuting more effectually the designs of the Society. These arrangements they will proceed to state with all convenient brevity.

As no house can be obtained for the accommodation of the Missionary nearer to the *Tuscarora* village than at the distance of ten miles, it is highly important, if not indispensably necessary, both to the comfort and usefulness of the Missionary, that a house should be built, either in the village, or contiguous to it, for his residence.

But as doubts have been entertained whether the building of such an house be within the constitutional powers of the Society; as their funds, even if these doubts did not exist, are not adequate to such an undertaking; and as Mr. *Holmes* has expressed an opinion, that, if duly authorized for the purpose, he could procure by donation the means of erecting such a building as might be necessary; the Directors have resolved to give Mr. *Holmes* the proper credentials for this purpose, authorizing him to receive donations for building a house for the Missionary, on Indian ground, to be considered as destined to the use of the successive missionaries among the *Tuscaroras*, under the direction of the Society.

Repeated applications have been made to Mr. *Holmes*, by a settlement of Indians at *Cataraquas*, on the south side of Lake Erie, consisting of *Senecas*, *Delawares* and *Munsees*, and amounting in the whole to about 300 souls, to have a school established among them. The Directors believing that a school in this settlement would probably be productive of useful effects, have authorized Mr. *Holmes* to take measures to establish one, as soon as convenient, and to employ a suitable teacher.

Believing that the distribution of small premiums among such of the Indian youth as shall distinguish themselves by their regular attendance, their orderly deportment, and their proficiency in learning, will have a tendency to excite a laudable and useful emulation among them, the Board have directed that a small sum be expended in the purchase of some cheap articles, to be disposed of in this manner, under the direction of Mr. *Holmes*. They have also directed that a quantity of New Testaments, spelling-books, music books, copper-plate copies, paper, and quills, be provided, sufficient for the use of the school already established.

The Directors finding, upon inquiry, that the sum heretofore allowed to Mr. *Holmes*, for salary and travelling expenses, is not adequate to his support, have agreed to make an addition to it of sixty-two dollars and fifty cents *per annum*.

Seth, the son of a deceased Sachem of the *Tuscarora* nation, having been committed to the care of Mr. *Holmes*, who brought him to Albany, the Directors think it advisable that he should remain in the neighbourhood of that city; and have accordingly authorized and requested Mr. *Holmes* to provide an eligible place for him, where he may learn a trade, and obtain some other useful instruction. And the Secretary has been directed to write to the Northern Missionary Society, requesting that Society, or some of its members, to take the moral conduct of this youth under their particular inspection; and informing them that this Society will be

responsible for the necessary expenses which may be incurred on his account.

The laborious and useful *Cusick* has withdrawn from the service of the Society; not from any disaffection to its design, but on account of his private concerns, which demand a larger share of his time and attention than would be compatible with his continuance in the station which he lately held.

The Directors have appointed *David Fowler*, who was mentioned in the last report, as a standing interpreter and school-master, under the direction of the Missionary. His compensation is fifteen dollars a month, with the allowance of travelling expenses. *John Wauchtaughnaut* is also retained as interpreter and school-master, on the terms stated in a former report. Mr. *Holmes* has likewise been empowered, if he should find it necessary, to employ *John Mount-Pleasant* as a permanent interpreter; and to allow him at the rate of eight dollars a month. And as this Indian rendered certain services as interpreter, from February to September, in the year 1803, the Directors have ordered that he be paid eight dollars per month, for those services, during the time that he was actually employed.

The Board having been informed that *Sacharissa* and *John Wauchtaughnaut* have sustained heavy losses by fire, in the course of the last year, resolved, that although they cannot indemnify them for these losses; yet, as the former has always manifested a friendly disposition towards the Mission, and as the latter suffered his loss when in the service of the Society, it is proper to make each of them a small present, as a token of sympathy and good will; and accordingly appropriated thirty dollars for this purpose, to be put into the hands of Mr. *Holmes*, and by him laid out in such articles of cloathing as he may think will be most agreeable and useful.

John Johnston, the young *Seneca* Chief, at the date of the last report, was under the care of the Rev. Mr. *Armstrong*, of Mendham, New-Jersey. He remained there until the month of December last, when the Directors, finding that he was not satisfied, and that, owing to peculiar circumstances, there was little prospect that he would employ his time at that place in the most profitable manner, permitted him to return to this city, and have since placed him at *Flatbush*, on Long-Island, where he is at present. It will probably be thought best to send him back to his nation, on the return of Mr. *Holmes*.

Before dismissing what relates to the North-Western Mission, the Directors think proper to state, that, in the opinion of the Mis-

sionary, it would be highly useful to send some Minister belonging to this Society to the scene of his labours, to examine the state of the Mission on the spot, to inquire how far the mode of conducting it might be improved, and to report the result of his observations to the Society. The Directors concur with Mr. *Holmes* in this opinion, and have resolved to adopt such a measure as soon as convenient.

It is also worthy of notice, that the delegation from the *Muhickonuk* Indians, residing at New-Stockbridge, to some more western tribes, returned in the course of the last year. The design of this delegation was communicated to the Society in the report of 1802. The Indians engaged in it visited several nations, but directed their attention more particularly to their "grand-fathers," the *Delawares*. They urged them to receive the Gospel; declared the temporal as well as spiritual advantages which they had themselves derived from it; and represented the dangers to which they were exposed while they continued to reject the religion of Christ. The *Delawares* expressed their readiness and wish to receive the Gospel; and there can be little doubt that Missionaries would be immediately welcomed to their nation.

After these long and favourable details concerning the North-Western Mission, the Directors would be highly gratified if it were in their power to communicate intelligence equally distinct and agreeable from the South. Far from this, they have the painful task of announcing to the Society, that the Mission to the *Chickasaws* is totally suspended. At the date of the last report, the Society were informed that the aspect of that Mission was by no means of the most agreeable kind. Since that time, the Directors having reason to believe, from the communication of Mr. Bullen himself, that there was little prospect of his usefulness among the Indians; finding, also, that the *Chickasaws* were in an unsettled condition, and contemplated a removal beyond the Mississippi, they were unanimously of opinion, that it was best to discontinue the Mission; and, accordingly, in November last, communicated this determination to Mr. *Bullen*. On account of the great distance of the Chickasaw country, the Directors have received no answer to this communication. His accounts are not yet finally adjusted; and it is uncertain whether he yet remains in that country, or has removed elsewhere. The Directors hope to be able, in a few weeks, to bring to a close an undertaking in which it has not pleased the great Head of the Church to give them that success and satisfaction which they once fondly anticipated. But to his sovereign will they desire to bow. And they trust, that, notwithstanding the unfavourable circumstances which

have attended their exertions in that quarter, it will, after all, be found, that they have not been wholly unproductive of useful effects. They do not entirely dismiss the hope, that a seed has been cast into that unpromising soil, which will yet spring up, and bring forth fruit to the glory of Immanuel's name.

The Directors have received no particular information, since the date of their last report, from *Paul Cuffee*, the Missionary at the east end of Long-Island. There is reason, however, to believe that he continues to labour with fidelity, and not without success, to his Indian brethren in that corner of the State.

While the Directors, in compliance with their constitutional duty, communicate to the Society an account of their own operations during the last year, they cannot overlook the exertions which have been made, by other associations, in the same period, for promoting the kingdom of Christ; nor hear without joy, that these exertions have been crowned with any degree of success.

The Missionary Societies of *Connecticut* and *Massachusetts* appear, from their last published reports, to be pursuing, with unremitted zeal, the great object for which they associated. It is believed, that in the course of the last year there were employed at different times, by the Societies instituted in those States, about *sixteen* missionaries, of whom the greater part laboured in the frontier settlements, and one among some of the North-Western tribes of Indians. From the reports of these missionaries, there is reason to believe that much good has resulted from their ministrations.

From the Northern Missionary Society in this State, and from the Missionary Society of New-Jersey, the Directors have heard nothing since the last report, which requires particular notice. These associations still maintain a friendly intercourse with us, and appear to keep in view the important design for which they were instituted.

Since the last annual meeting of this Society, the "Committee of Missions," under the care of the General Assembly of the Presbyterian Church, have published pleasing accounts of their designs and exertions to send the glad tidings of salvation to the new settlements; to the blacks in the Southern States; and to the Indian tribes. "The Synod of Pittsburgh" has formed itself into an association for similar purposes, under the style of "The Western Missionary Society," and has several missionaries employed. "The Synod of Virginia," and "the Synod of the Carolinas," are also engaged with zeal in pursuing the same interesting object. In the course of the last year, it is believed that nearly *twenty* missionaries were sent out by different bodies belonging to the

Presbyterian Church; the greater part of them to preach the Gospel and organize Churches in the frontier settlements; some to labour in such parts of the interior of our country as are destitute of the means of grace; and two as missionaries among the Indians, one to the *Catawbas*, and the other to the *Cherokees*.

To a general report of the state of missions it would be injustice not to add, that the missionaries of the United Brethren continue their exertions for the conversion of the heathen with the same fervent love and indefatigable diligence which marked their first entrance on the glorious undertaking.

The missionary spirit in the old world still glows with undiminished fervour. The Directors received, a few months since, an affectionate and animating communication from the "London Missionary Society," by which it appears, that the last annual meeting of that body was larger than on any former occasion, and that the smiles of a gracious Providence attend their exertions. Their missionaries remain in *Otaheite*, and continue to entertain hopes of being useful to the wretched Pagans among whom they dwell. The labours of their missionaries in *Africa* are eminently blessed. "Many thousands of the heathen in that country," they inform us, "are now listening to the joyful sound of the Gospel; and more than a few who were *afar off, are brought nigh by the blood of Christ.*" The Society instituted for prosecuting missions to "Africa and the East," have also engaged in extensive and promising plans, and have met with a degree of success highly animating. And, finally, the Baptist Mission in India, at the date of the last accounts, promised, perhaps, more than ever before, to answer the expectations, and to gladden the hearts of all who *love the Lord Jesus Christ in sincerity*. In these things the Directors do not doubt that their brethren of the Society will cordially rejoice, and join with them in giving glory to the God of salvation, who is thus appearing to *build up Zion*, and to spread *the praise of the glory of his grace*.

In returning to contemplate the condition of the heathen in our own country, the Directors would earnestly call the attention of the Society to the magnitude of the undertaking in which they are engaged, and to the necessity of more extended and more vigorous exertions. More missionaries and more ample means of supporting them, are both indispensably necessary to such a prosecution of the work committed to them as its present exigencies demand. They are persuaded that more than *twenty* missionaries might, at this moment, be usefully employed among the heathen in our own State and on its borders; and that even a greater number could scarcely answer the pressing calls for spiritual help,

which are heard on every side. But alas! where shall the Directors look for such a number of holy and apostolic men, who are willing to leave the seats of civilized life, and to surrender the ease and comforts of refined society, to preach among the poor pagans *the unsearchable riches of Christ?* And when will Christians feel as they ought the obligation which lies upon them, not only to desire and pray for the conversion of the heathen, but also to give a portion of their substance for promoting an object which ought to be so dear to the heart of every believer? May *the Lord of the harvest* raise up and *send forth labourers into his harvest;* and open the hearts of his people to *devise liberal things* for the support of his own cause!

An account of the receipts and expenditures during the last year, and of the general state of the funds, will be laid before the Society with this report. It will be readily seen from this account, that an augmentation of the revenues of the Society was never more pressingly demanded.

But however contracted our resources, however feeble our exertions, and however small the success of our labours hitherto, the Directors are not discouraged. From such an undertaking they cannot desist:—in such a cause they cannot despair. The silver and the gold are Jehovah's, and in his hands are the hearts of all flesh. They will, therefore, hope and pray, and would engage others to join with them in hoping and praying, that none may be permitted to *grow weary in well doing;* but that all concerned in this and similar associations, may be *stedfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.*

By order of the Directors,

JOHN M. MASON, *Secretary.*

New-York, April 2d, 1804.

To evince the attention of the Indians to Missionary Labours, and their ardent desire to have the Gospel preached among them, the Directors have selected for publication the following Speeches and Extract from a Journal.

A Speech delivered by RED JACKET, *a Sachem of the Seneca Nation of Indians, in Council with the principal Sachems of the Seneca, Onondaga, and Cayuga Nations, to the Rev.* ELKANAH HOLMES, *Missionary to the North-Western Indians.*

FATHER,

WE thank the Great Spirit above for the opportunity of meeting together this day. We are sorry we have made so many delays on our part; and for not letting the Missionary Society know our minds before.

Father, We are sorry that you have been detained so long on our account; we have now made up our minds, and concluded on a General Council, that hereafter there shall be no difficulty arising on our part.

Father, We have heard the advice which you have repeatedly given us, and have taken it coolly into consideration, so that all our people understand it. Your customs are different from ours. We agree to yours, but are not content to forget some of our own customs, which have been handed down to us by our forefathers.

Father, Some years ago, the reason which we assign for our forefathers not laying hold of the Gospel and the customs of the white people, is that they supposed they inhabited a tract of country sufficiently extensive to render them independent of the white people; but you passed by and looked over us, and went to visit more western nations.

Father, Our friends, the Indians, have found the evil of not attending to good advice; for instance, here are a number of different nations, Delawares, Tuscaroras, and others, who, for a want of education, and a knowledge of your customs, have been deceived by the white people, and become their slaves, and have been seen at their doors cutting wood and making brooms to earn their bread; when, if they had followed the customs of their forefathers, they would have known better, and would not have been there.

Father, This is the reason why we gradually comply with what the Missionary Society has recommended to us, that we may not be deceived and taken advantage of like those we mentioned be-

fore. We have great hopes, from the information we have received from the young Chief whom the Missionary Society have now under their care, that he will be of great service to us, and be able to read our papers, and explain all writings which we may receive from the Missionary Society, or on any other business.

Father, It has been recommended to us by your great Chief, General Washington, that we should be united as friends and brothers, and learn to cultivate the soil, and attend to every thing that would be for our comfort and happiness.

Father, You have been sent here by a number of those who wear the same cloth with yourself; their good intention in sending you among us was to open our eyes, and to instruct us in those things which will be for our good.

Father, We are convinced that the Missionary Society are friends to the Indians.

Father, You have taken a great deal of pains and trouble in coming among us to instruct us for our good: but we make not the smallest doubt that there are a number of white people who have doubted whether we shall ever lay hold of the Gospel, and of the good instructions which you have come so far to give us; but we hope to convince those of that opinion, that our children will lay hold of all the good advice which you have from time to time given us.

We, the Chiefs of the Seneca, Onondaga, and Cayuga nations, have agreed to listen to what has been recommended to us; not that we say that *all* will listen, but that the greater part have agreed to hearken to what our fathers, the Missionary Society, have said to us.

Father, We have been a long time counselling among ourselves about building the house for worship, and for educating our children, which you have recommended to us, and are now all agreed that it shall be built at the place where you have stuck the stake, and hope that it may become useful to our children, and make them wise.

Father, We thank the Great Spirit above, and the Missionary Society, for sending you among us. We have heard the good effect it has had, by the care they have taken of the young chief. We return our fathers, the Missionary Society, thanks for their attention and care of him, and for the benefit we expect to receive from him hereafter.

Father, We have given up this young chief to your charge: but we cannot say how far you are going to carry him in learning, but will leave it to our fathers, the Missionary Society, to say

how far they think proper to carry him; so that, when he returns to us, he may be capable of transacting our public business equal to the white people.

Father, Upon this subject we will stop, but probably say something farther on another subject.

Father, Look around the room, and you will see a number of us with the appearance of *old age* upon our countenances, who have no idea of leaving off *some* of our ancient customs; but we will leave our children to judge for themselves.

Father, You have visited us in our villages when we were attending to our customary worship about the middle of cold weather. We make it a custom to meet together at that time at our several villages, which is a custom handed down to us by our forefathers, to return thanks to the Great Spirit above for the success we have had in hunting our game for the support of our families.

Father, There is another time when we return thanks to the Great Spirit. It is when our crops become fit for use; it being from him that we receive all those good things.

These customs now mentioned we intend to continue in, and we hope you will have no objections to our following them.

Father, You would not like to have us deprive you of any of your customs; how would you feel if we were to insist on your leaving off your customs and adopt ours? For this reason, *Father*, we will retain the customs before mentioned, and attend to yours; and pray to the Great Spirit that *both* may lead us to happiness.

Father, This is all we have to say at this time, only that we wish that a copy of the talk delivered this day, may be sent to our Fathers, the Missionary Society, and that one may be also left with us, so that if it should be forgotten by our old men, it may be seen and understood by our children, hereafter.

Buffaloe Creek, 28th September, 1803.

We, the subscribers, do hereby certify, that we were present when the Speech of Red Jacket, a Sachem of the Seneca nation of Indians, was delivered to the Rev. Elkanah Holmes, Missionary to the North-Western Indians, and that the above is a correct translation of it, as interpreted to us by Messrs. Johnson and Smith, Indian Interpreters.

DAVID THOMPSON,
Justice of Peace, County of Genesee.
JOHN W. BROWNSON,
Lieut. 1st Regt. U. S. Infantry.

Speech of RED JACKET *to Mr.* HOLMES.

HE said the prophet at the Allegany, and the woman at Tuscarora, and their dreaming people, had sat up, and persuaded some of the warriors to forbid the building of the house; for they said if it was built, they should lose their nation, as they had the Oneidas and others who had received the Gospel and learning, and had gone off from them—for they would receive the religion of white people, and their children would get learning, and then they would join with the white people, and forsake the customs and the religion of their forefathers: and also they had charged me with bribing Red Jacket and the other Sachems, to prevail upon them to try to persuade the nation to consent to have the house erected, and to receive the Gospel, and to have their children schooled; and that it was nonsense to say that Jesus Christ was made of a woman, and so came into the world to save men; and that it was all impossible. But Red Jacket said he would not believe in such liars, who would wrap themselves in a blanket, and lie down under a shady tree, and feign themselves dead, and breathe all the time, and then pretend to come to life again, and tell of great things that they had seen and heard while dead. But he said he believed that with God all things were possible; and that it was possible for him to have made Jesus Christ of a man instead of a woman, if he had chose to have done it; therefore he said he intended to believe on Jesus Christ, and no one else.

Extract from the Indian Journal, being the sixth Speech that was delivered to the Delaware Nation residing at Waupekummakuhk, or White River, on the 15th Day of April, 1803.

GRAND-FATHERS,

AGAIN listen to the voice of your grand-children, the Muheakunnuks. I have observed to you in my other speech, that as there was and is two Great Spirits, the one is holy and good, and the other is bad; likewise there has been and is two sorts of white people, who follow two different paths; the one believe the Great and Good Spirit, and the other the Evil Spirit. And I will now tell you further, that the one loves the Indians in general, and the other has no compassion on them: the one has been endeavouring

to civilize and Christianize them, and the other has learned them to drink the poisonous liquors into excess, and many other wicked practices. This has been the case with the different tribes who formerly inhabited on the eastward, as well as the tribes elsewhere, ever since white people came over to this Island.

Some of the tribes accepted the offer of the good white people, but the rest, with contempt, rejected it; and they took hold with both hands the cup of the evil minded.

Grand-Fathers, Be it known to you and your tribes, that all the nations who thus rejected civilization and the Christian religion, and embraced the wicked practices of the white people, were poor, and finally became extinct from the earth, and even their name is forgotten. But, on the other hand, all the Indians who accepted the offer of the good white people were blessed; so far as they were faithful they prospered, and the remnant of them remain to this day.

Grand-Fathers, I will also inform you that the Christian religion was offered to my forefathers at first near seventy years ago: in consequence of which the Sachems and Counsellors who were then living together with their young men, about two hundred in number, held a council, to know whether it was best for the nation to accept the offer or not. Previous to that period many of them had learned how to follow the examples of the bad white people, particularly in drinking the poisonous liquors into excess, and had prejudice against the Christian religion: however, the result of the Council was this, not to reject the offer before they should try it, and let it be preached in one certain village, and let every man and woman go and hear it, and embrace it if they think it best; and Wannuhktukok (or Heuhtonack) was the village so chosen, at which place I was born, and these my companions; there my nation were collected, such as were disposed to hear the Gospel. At the same time there were many, as I observed before, who, by the influence of some wicked people, and by the means of ardent liquors, would not listen to the voice of the preacher, and, finally, all such were diminished very fast, some are gone to live among other nations, and the rest buried under the earth; consequently, their villages, as it were, desolated and dispossessed by the whites. But the above mentioned village was the only one that has remained to the last, and the descendants of those who embrace civilization and the Christian religion are now still remaining as a nation.

Grand-Fathers, I will further inform you, that many of the good white people of late are, it seems, greatly stirred up by the influence of the Good Spirit to have more pity on the Indians in

general; consequently, they have embodied themselves into societies, that they may help such as they think proper objects. I never heard of such stirring among whites before. And further, one of these societies or associations have entered into covenant of friendship with my nation, whose Council Fire is at Manahuhtaunuk (or the city of New-York); they are your friends and brothers as well as ours. And the great men of the United States are more disposed to do good towards the people of our colour.

Grand-Fathers, Your grand-children, the Muheakunnuk nation, have been endeavouring to learn the arts of civilization and the Christian religion; and, by long experience, they find this is the best way for them to live, and much easier than the ancient way. I don't desire you to forsake your hunting, or any of your wholesome customs.

Then I took up a white belt of wampum, and said,

Grand-Fathers, As my ancestors and yours have established a covenant of friendship, which has been kept sacred, and never been violated, and having well known the deplorable situation of our colour in general, induced my nation to come to introduce civilization and the Christian religion to you and your tribes or clans.*

Grand-Fathers, Now, I exhort you to consider this seriously, and to have compassion on your young men, women and children, and let them learn this, what our white brothers call A, B, C, which is the foundation of learning. It is like as if you stand at the head of a living stream: the further you follow, you will find it wider; which has no end; and by following it faithfully you will find various advantages: among other things, you will be able to open the eyes of our and your grand-children, the different tribes in this country, who always look to their grand-fathers for advice and counsel.

Grand-Fathers, Be assured that, by following this path, I and my nation have found many advantages. Among other things, our white brothers cannot so easily cheat us now, with regard to our land affairs, as they have done our forefathers.

Grand-Fathers, You have heard your grand-children thus far, and as I am your true friend, I will speak to you further, and I will not hide any thing from you. Having recommended civilization and the Christian religion to you, I will tell you deeply to consider the matter, and have compassion on your young men, women and children. I don't expect you can follow these things at

* The Indians are divided into three clans, the Turkey, the Turtle, and the Bear; and these have their particular chiefs.

once. You know very well that many of the instruments of the white people are found to be useful with us, the Indians, as well as with them; and that they are not rained or poured down immediately from heaven by the Great and Good Spirit: but it is his will to use his people as instruments to manufacture these things, to be useful to mankind of all colours. Just so it is his will and good pleasure to use his good people as instruments to propagate civilization and the Christian religion among the poor Indians.

Grand-Fathers, I must plainly tell you this simple truth, that if you will now, as a nation, accept what I offer you, and follow that straight path, the Great and Good Spirit will bless you; that you will become a wise people; and you shall increase both in number and substance: consequently you will be happy indeed in this life and the life to come; and you will be able to hold your lands to the latest generation, for this is the will of the Great and Good Spirit. I must also tell you plainly, that if you reject such offer, and embrace the cup of the evil minded, you will participate with these nations whom I have mentioned in their miseries; you will become poor in every respect, and you will be scattered; your villages be desolated or dispossessed by a people who will cultivate your lands. Then I ask what you and my grand-children, the different tribes, will think; be assured they will be sorry, and you will be despised by many; and, finally, you will become extinct from the earth. Therefore, grand-fathers, think of these things, and may the Great and Good Spirit help you in your deliberations.

[A white belt of wampum with a piece of paper sewed on one end, on which was written, A, B, C, 1, 2, 3, delivered on the 16th instant.]

Then Tatepuhqusch, Sachem of the Delaware nation, delivered the following reply:

GRAND-CHILDREN,

THE Chiefs, heroes, young men, women, and children thank you for your kind visit, with such important concern, which you laid before your grand-fathers.

I am glad the Great and Good Spirit has helped you to renew the ancient covenant of friendship that subsisted between my ancestors and yours.

Grand-Children, Listen: I also take hold of that friendship, and begin to renew it.

Grand-Children, In your speech you said that you had been try-

ing to follow civilization and the Christian religion, and found it to be good for your nation; and being well acquainted with the dismal situation of your grand-fathers, as well as other tribes, and having compassionate feelings towards us, induce you to come so far to offer or recommend to us the same.—I thank you for this also.

Grand-Children, I now declare unto you that we have well considered the matter that you proposed to us, and I and my chiefs, heroes, young men, women and children, unanimously agreed to accept and take hold with both hands all you have recommended to us. Our eyes are on you.

[A large belt of wampum, near four feet in length, was delivered, containing 6000 wampums.]

The following is a copy of a letter our people brought with them, which I will add.

"*Fort Wayne, June 8th,* 1803.

"DEAR SIR,

"THE bearer hereof, Capt. Hendrick Aupucemut, Chief of the Muheakunnuk nation, has been on a mission from his tribe to the Delaware and other North-Western Indians. He was here during the negociation which took place relative to the treaty, which was yesterday brought to a favourable issue, and has done me much service, by recommending to the Indians to adopt the plan which was proposed to them. I must request you to receive and treat him kindly; and request, in my name, of the commanding officer at Detroit, to give him, and the men who are with him, a passage in some public vessel to Fort Erie. You will please also to furnish them with provision for the voyage. Capt. Hendrick has received a good English education, and you will find him deserving your attention.

"I am, with much regard, dear Sir,
"Your humble servant,
"WILLIAM H. HARRISON.

"C. TOWIT, Esq.
"*Agent of Indian Affairs, Detroit.*"

I will add also the following certificate.

"This may certify, that Captain Hendrick, a Muheakunnuk Indian Chief, and eight of his nation, arrived at this place the 24th April, 1803; since which time they have continued at this place, and done every thing in their power to prevail on the Indians in this country to become more civilized than they are at present.

They have also taken great pains to explain to the Indians the great advantage they would obtain from adopting the custom and manners of the white people. During the time that Captain Hendrick and his party stayed at this place, they have behaved themselves with the greatest propriety.

" WILLIAM WELLS,
" *Agent for Indian Affairs.*
" *Fort Wayne, Indiana Territory,*
" *June* 17, 1803."

Missionary Society, Monday, April 2, 1804.

MR. BINGHAM, from the Committee appointed to settle the accounts of the Treasurer, reported, that they had performed the duty assigned them; that they had found the Treasurer's accounts clear and accurate; and that there is a balance in the hands of the Treasurer of ninety-four pounds five shillings and five pence; besides fifteen shares in the New-York Insurance Company, of which the dividend remains unpaid.

At the annual meeting of the Society, April 3, 1804, the following Officers and other Directors were duly elected for the ensuing year.

Rev. J. RODGERS, D. D. *President.*
Rev. J. H. LIVINGSTON, D. D. *Vice-President.*
Rev. JOHN M. MASON, D. D. *Secretary.*
JOHN BROOME, Esq. *Treasurer.*
PETER WILSON, LL. D. *Clerk.*

OTHER DIRECTORS.

Rev. WILLIAM LINN, D. D.
Rev. JOHN M'KNIGHT, D. D.
Rev. SAMUEL MILLER, D. D.
Rev. JOHN N. ABEEL.
Rev. JOHN WILLIAMS.
Rev. ROBERT FOREST.
Rev. GEORGE STREBECK.
LEONARD BLEECKER, Esq.
Mr. ROBERT GOSMAN.
JOHN BINGHAM, Esq.
Mr. BENJAMIN PAGE.
ANTHONY POST, Esq.

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